

# **Dignāga's Pramāṇasamuccaya, Chapter 1**

**A hypothetical reconstruction of the Sanskrit text with the help of the two Tibetan translations on the basis of the hitherto known Sanskrit fragments and the linguistic materials gained from Jinendrabuddhi's Ṭikā**

**by**

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**Dedicated to**

**Masaaki Hattori**

**on the occasion of his 80th birthday**

**[www.oeaw.ac.at/ias/Mat/dignaga\\_PS\\_1.pdf](http://www.oeaw.ac.at/ias/Mat/dignaga_PS_1.pdf)**

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## Introduction

Dignāga's last work, the *Pramāṇasamuccaya*, was composed shortly before 540 CE as a concise summary of his many epistemological, logical, dialectical, and polemical treatises, of which almost all are lost. It is composed in verses to which are added short explanations in prose (*Vṛtti*) that mainly serve to provide the polemical or argumentative context.<sup>1</sup> This work founded a fascinatingly rich and influential tradition of Buddhist epistemology and logic. The text has not yet been found in its original Sanskrit form. Hope, however, remains that it is still extant among the Sanskrit manuscripts in Tibet, the access to which slowly becoming more open.<sup>2</sup>

Because of its importance for the Indian history of ideas in general, as evident from the numerous references and citations in late classical Indian philosophical literature, scholars tried to fill this deplorable gap very early on, not only by collecting the available fragments of

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<sup>1</sup> It is my opinion that this explanatory part in prose should not be considered an independent work, but this is not the place to present my reasons for this assumption in any detail. The traditional and the scholarly separation of the stanzas of the *Pramāṇasamuccaya* and its prose parts as a *Vṛtti* on these, however, is still useful for bibliographical reasons and references, and I therefore follow this usage, but think that this distinction should not be understood as hypostatizing two originally separate works.

<sup>2</sup> Cf. STEINKELLNER 2004. To my present knowledge the text has not yet been identified in any of the collections in the TAR. This may, however, be due to the fact that until now almost only the palm-leaf manuscripts have been subject to the attention of the curators of Tibet's cultural relics. Paper manuscripts, even if containing Sanskrit texts, are not yet considered culturally as valuable as those on palm-leaves. They are, therefore, not only in the ambivalent position of being less protected, on the one hand, and being treated less greedily, on the other, but also give us a reason to hope that may contain long-lost texts. For example, from the catalogue of Prof. Luo Zhao Dignāga's *Nyāyamukha* is known to exist in the Potala as part of a bundle of paper manuscripts which also contains other unique Sanskrit texts, but it was not photographed, evidently because of its assumed minor value in addition to the fact of being partly burnt. It thus does not seem to be contained in the China Tibetology Research Center's collection of photocopies at this time.

Since a fairly large amount of manuscripts produced in Nepal or Tibet have been written on paper, it will be necessary to make the authorities in charge of these documents in the TAR aware of the fact that not only palm-leaf manuscripts, but also paper manuscripts may contain valuable Sanskrit texts and should therefore also be protected.

this work, but also by reconstructing the text itself with the help of the fragments, the Tibetan translations, and Jinendrabuddhi's commentary, which until very recently was also only available in its Tibetan translation. These activities began already with Satischandra Vidyabhusana in his dissertation *History of the Mediaeval School of Indian Logic* (Calcutta 1909, pp.82-89; cf. also *A History of Indian Logic*, Calcutta 1921, pp. 274-285), and continued in the publication of first collections of fragments by H. N. Randle (RANDLE 1926) and Rangaswamy Iyengar (IYENGAR 1927), which were followed by many others.<sup>3</sup>

Three major efforts have been undertaken in the past to reconstruct, restore, or retranslate the text,<sup>4</sup> up to now largely only of its first chapter if we disregard individual passages: by H. R. Rangaswamy Iyengar in 1930, by the Muni Jambūvijaya in 1961, 1966, and 1976, and by Masaaki Hattori in 1968. Their works differ in method, style and extent, and clearly represent three stages of progress. While the Sanskrit text in Iyengar's pioneering attempt still consists almost entirely of retranslations from the Tibetan translations, the discovery and publication of new sources in the following decades, above all by Rāhula Sāṅkrtyāyana, helped Hattori to reconstruct and Jambūvijaya to both reconstruct and retranslate in a much more substantial and reliable way.

The Jaina Muni Jambūvijaya's edition of Candrānanda's *Vaiśeṣikasūtravṛtti* (1961) and his reconstruction of Mallavādin's *Dvadaśāraṇa Nayacakra* with the edition of Siṃhasūri's commentary *Nyāyāgamānusāriṇī* (1966, 1976) added new fragments and information to those fragments already known. In the footnotes and in various appendices he added fragments, reconstructions, retranslations of the *Pramāṇasamuccaya* stanzas and the *Vṛtti*, as well as retranslations of Jinendrabuddhi's commentary on these passages to the two editions. Prof. Hattori collected all known primary material, thus building upon the materials published by Jambūvijaya in 1961 and 1966, and also introduced numerous parallel passages, particularly from the traditions of Dignāga's opponents, in his substantial notes to the first complete translation of the first chapter together with an edition of the two Tibetan translations. In

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<sup>3</sup> Cf. HATTORI 1968: 16 with note 82. For further literature containing fragments and other information on the text up to 1993 cf. the entries 1.15 and 1.16 in STEINKELLNER/MUCH 1995 as well as its new on-line continuation under the address <http://www.istb.univie.ac.at/cgi-bin/suebs/suebs.cgi>.

<sup>4</sup> The terms used in this connection by scholars should be clearly distinguished. "**Reconstruction**" (or "restoration, reconstitution") is only possible if a large amount of original linguistic materials is available from citations or commentaries. When offering a "reconstruction", the original linguistic material should be clearly distinguished from those parts of the text for which no original wording has been found so far. These parts may either be filled in with a "**retranslation**" of the Tibetan translation into Sanskrit which is, if possible, typographically differentiated, or by adding the Tibetan text as such, or even by adding a modern, e.g., English

addition, Prof. Hattori added six unnumbered pages of text written in his own hand (inserted between pp.238 and 239) as a sample of a reconstruction of the PS with the *Vṛtti* for the first twelve stanzas, i.e., the *siddhānta*. To produce this text he collected the attested Sanskrit words and passages, and added, for all parts not yet attested in the original Sanskrit, the corresponding Tibetan translations.

The present attempt represents yet a further stage in this process of regaining the *Pramāṇasamuccaya* insofar as it was possible to include new linguistic materials from Jinendrabuddhi's commentary. The original Sanskrit text of this commentary, the *Pramāṇasamuccayaṭīkā*, is preserved in a single palm-leaf manuscript kept in the collection at Norbulingka, registered and first described by Prof. Luo Zhao in 1984, and which was subsequently photographed, presumably in 1987. Photocopies of this commentary are presently kept in the library of the China Tibetology Research Center (CTRC), Beijing. The *codex* itself may have been moved meanwhile to the Tibet Museum in Lhasa. The photocopies are the basis of both a diplomatic and critical edition of Jinendrabuddhi's text, one of the subjects of an agreement on scholarly cooperation between the CTRC's Institute of Religious Studies and the Institute for Cultural and Intellectual History of Asia of the Austrian Academy of Sciences. The editions, starting with Chapter 1 ("On perception"), will be published in Beijing and issued jointly in all probability in 2005. This is to be the first volume of a new series entitled "Sanskrit Texts from the Tibetan Autonomous Region".

The *pratīkas*, explanations and paraphrases in Jinendrabuddhi's commentary greatly expand and improve our knowledge of Dignāga's text, and thus yet another up-to-date presentation of this 'text in progress' seems justified. It was, of course, necessary right from the beginning of the work on the commentary, in which I was joined by Helmut Krasser and Horst Lasic, to provide a hypothetical reconstruction of the text being explained to base our work on, to provide a *chāyā* so to speak of that being explained. This was, in fact, the beginning of the text presented here. During the course of reading the commentary this *chāyā* was much improved upon. After the completion of our work it would have been desirable to edit Dignāga's text in the light of the new knowledge gained including detailed documentation of all references not only of the fragments known so far, but also of the new linguistic materials. What this would have meant will be clearly demonstrated by the reconstruction of the second chapter being prepared by Horst Lasic under the same conditions but with an appropriately

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translation of the Tibetan text. In the latter case we can only hope to be able to grasp the meaning. In all three

more rigorous and comprehensive method of documentation which I cannot now afford to invest. In consideration of the possibly short time my age leaves me and of the greater importance of other projects I have in mind, I have decided for a more pragmatic and less time-consuming mode. Information already existing in the works of Jambuvijaya and Hattori on fragments, reports and contextual, mostly polemical material is not repeated. Only newly identified materials are indicated. However, new materials from the *Ṭīkā* are also not specifically identified if they belong to the narrower commentarial context that can be expected, because in the critical edition all linguistic material assumed to be imported from the *Pramāṇasamuccaya*(*vṛtti*) is in bold print and easily visible. Thus, the source is indicated only for words and passages that are found in sections of the PST that are not actual commentary.

Since the presented text is a hypothetical proposal only and will hopefully be improved upon in the future, I also refrain from supporting the retranslated parts with arguments. In general I followed the following principles:

When a portion of text, either a passage or a word, is testified by the PST, variants from available Sanskrit fragments and deviations from the Tibetan translations (T meaning that the translations of V = “Vasudhararakṣita” and K = Kaṇakavarman can be considered to be the same) are not reported. As a rule K has a better translation and is therefore the version preferred as a basis of the retranslation.

Where the two translations differ strongly, the retranslation may be based on either V or K. In such cases a small superscript <sup>K</sup> or <sup>V</sup> is added at the end of a sentence or phrase as valid for the preceding syntactic group, or if within a sentence, as valid for only the preceding word.

In addition to the above-mentioned partial reconstructions of the first chapter, the following complete or partial **translations** are available: HATTORI 1968: 23-172 (English translation of the complete chapter with annotations and including all available Sanskrit materials), FRAUWALLNER 1956: 391-394 (introduction and German translation of kk. 11-13 with the *Vṛtti*), FRAUWALLNER 1968: 62-83 (analysis, Tibetan texts, German translation and Sanskrit fragments of the *Mīmāṃsā* section) and DREYFUS / LINDTNER 1989: 36f. (English translation of kk. 8cd-11ab). In addition, several partial translations into Japanese are available: MIYASAKA 1956 (*Vaiśeṣika* section), KITAGAWA 1958 (*Nyāya* section) and HARADA 1992 (*Nyāya* section).

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cases we can never be certain of the original wording.

Complete or partial editions of the **Tibetan translations** are available in: HATTORI 1968: 173-237 (complete edition of both V and K) and FRAUWALLNER 1968 (only the Mīmāṃsā section of both V and K).<sup>5</sup> An only recently identified and interesting partial sKu-'bum version which deviates considerably from V and K was edited in YAITA 2004.

Considerable progress in the interpretation of Dignāga's Mīmāṃsā polemics has been achieved in John Taber's recent publication of a richly annotated and thoroughly explained translation of the *pratyakṣa* chapter of Kumāṛila's *Ślokavārttika* (TABER 2005). This chapter's focus is mainly on Dignāga's polemics. Thanks to Karin Preisendanz who received an early copy I had the chance of quickly appreciating Taber's profound interpretations, but was unable to incorporate possible consequences from his work into the present work. In the case of new insights into the meaning of certain points raised by Dignāga, it may be necessary to improve upon my analysis for the section presented below.

### Editorial conventions:

- **Bold** script is used for the *śloka*s and for words from the *śloka* used in the prose.
- *Italics* are used for all retranslated text, i.e., text that has not been attested as such.
- Underlining is used for personal names and text titles as well as pronouns referring to them.
- Parentheses (...) contain retranslations that are possibly superfluous.
- Pointed brackets < ... > contain text emended in the critical edition of the PST.
- Slashes / within parentheses present alternative retranslation proposals.
- Superscript question marks <sup>?</sup> indicate more substantial uncertainty.
- An asterisk \* after a concluding *daṇḍa* marks a *śloka* in which the individual words are more or less firmly attested, but not in the sequence proposed.

**Sandhi** is applied within the *śloka*s which are considered to be a unit, even if their parts are separated by text in prose, but is not applied between the last and first words of adjacent prose and metrical sections. **Vowel sandhi** is not applied between attested words and retranslated words written in italics, nor between bold and non-bold words. The necessity of vowel sandhi is, however, indicated by a subscript +.

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<sup>5</sup> Cf. also the entries in STEINKELLNER / MUCH 1995: 11f.

## Metrical problems:

The *kārikās* of this first chapter's *siddhānta* section (kk. 1-12) are completely attested. Difficulties arise in the less well attested second section (kk. 13-44) in which Dignāga summarizes his polemics against the *pratyakṣa* definitions of the *Vādaśāstra*, the *Nyāya*-, *Vaiśeṣika*- and *Mīmāṃsāsūtras* together with their early commentaries, and against the Sāṅkhya system that is represented by the *Śaṣṭitantra* and its tradition of commentaries as well as by Mādhava.

These difficulties are corollary to the advantages gained by the considerable increase of attested linguistic matter now available. In most cases only parts of the *ślokas* are attested through citations or *pratīkas*. The logical sequence of the arguments indicated by these attested parts is clearly defined by the introductory and/or explanatory (*Vṛtti*-)text in prose which separates these parts from one another. In addition, words from Jinendrabuddhi's explanations can be claimed for the *śloka* where gaps remain between attested parts. In these cases the sequence of words as well as their syntactic form are not always certain and can/must be adjusted to metrical requirements. The same holds true when only retranslations from the Tibetan can be offered. Here, however, even the words themselves can/must be chosen and adapted according to metrical needs, if the context does not provide any hints for the use of particular words.

Even under these favourable conditions the *ślokas* cannot be reconstructed without suggesting a few *vipulās*.<sup>6</sup> In general I think I have managed to avoid any metrical irregularities, *vipulās*, however, I introduced. In the well-attested *ślokas* of the first chapter only the following *vipulā* occur: *ma-vipulā* (14c, 40c) and *na-vipulā* (34c). The reconstruction of some *ślokas* was only possible by introducing a few more: *ma-vipulā*: 22c, 28c, *bha-vipulā*: 36a, and *na-vipulā*: 43c.

## Analysis of contents:

The structure of the contents and arguments in this first chapter is shown clearly by its division into paragraphs in Hattori's translation and through some explanations in the notes,

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<sup>6</sup> In accordance with the rules summarized in STEINER 1996: 248.



and, for the Mīmāṃsā section, in Frauwallner's survey of the contents (FRAUWALLNER 1968: 63-65). Karl Potter's recent summary ( POTTER 2003: 328-337) is based on Hattori's divisions. For an example of the traditional Tibetan analysis cf. the *sa bcad* of rGyal tshab Darma rin chen prepared by Fumihito Nishizawa (NISHIZAWA 1997). The analysis presented in the appendix below differs from these inasmuch as it outlines the entire contents of Dignāga's work following the logical structure of its presentation and argument in detail, thus trying to impart both the contents and the relationships between the different paragraphs. This kind of analysis was originally developed by Professor Frauwallner for his reading notes on Indian philosophical literature. It is, in fact, a close relative of the more refined examples of the Tibetan *sa bcad* method without the latter's specific historical and exegetical considerations.



The internet provides a simple tool to share this stage of recovery with interested colleagues. The on-line presentation of this working hypothesis as a summary of the current stage of progress will, in addition, hopefully not only facilitate improvement upon my proposals by other scholars, but may also enable them to find additional testimonies more easily. For future improvements of the text presented please mail to [office.ias@oeaw.ac.at](mailto:office.ias@oeaw.ac.at).

Finally I would like to thank Helmut Krasser, Horst Lasic, and Tōru Tomabechei for their invaluable help, from preparing electronic files from my handwritten text at the beginning of our common work on Jinendrabuddhi to preparing the final PDF format, and, above all, for their many contributions towards improving the present product.

I would also like to thank the presidency of the Austrian Academy of Science which, in cooperation with the Austrian Federal Ministry of Education, Science and Culture, enabled my temporary concentration on research that I have enjoyed for the past three years, as well as the Austrian Science Fund which supported the series of projects that have allowed me to create a scholarly environment over many years from which this contribution is a small offshoot.

Vienna, April 2005

Ernst Steinkellner

## **Pramāṇasamuccaya 1. 1-44**

**pramāṇabhūtāya jagaddhitaṣiṇe praṇamya śāstre sugatāya tāyine |**  
**pramāṇasiddhyai svamatāt samuccayaḥ kariṣyate viprasṛtād ihaikataḥ || 1 ||**

atra bhagavato hetuphalasampattyā **pramāṇabhūt**atvena stotrābhidhānaṃ prakaraṇā-  
dau gauravotpādanārtham. tatra hetur āśayaprayogasampat. āśayo **jagaddhitaṣitā**.  
5 prayogo jagacchāsanāc **chāstr**tvam. phalaṃ svaparārthasampat. svārthasampat **suga-**  
**tat**vena trividham artham upādāya praśastatva, *artham* surūpavat, apunarāvṛttiyartham  
sunaṣṭajvaravat, niḥśeṣārtham supūrṇaghaṭavat. arthatrayaṃ caitad bāhyavītarāgaśai-  
kṣāśaikṣebhyaḥ *svārthasampadviseṣaṇārtham*. parārthasampat tāraṇārthena **tāyī-**  
**tvam**.

10 evaṅguṇaṃ śāstāraṃ **praṇamya pramāṇasiddhyai svaprakaraṇebhyo nyāyamu-**  
**khādibhya iha** samāhṛtya **pramāṇasamuccayaḥ kariṣyate** parapramāṇapratīṣedhāya  
svapramāṇaguṇodbhāvanāya *ca*, yasmāt pramāṇāyattā prameyapratipattir bahavaś  
cātra vipratipannāḥ.

*tatra*

15 **pratyakṣam anumānam ca<sup>1</sup> pramāṇe**

te dve eva. yasmāt

**lakṣaṇadvayam |**

**prameyam**

na hi svasāmānyalakṣaṇābhyām anyat prameyam asti. svalakṣaṇaviśayaṃ ca praty-  
20 akṣaṃ sāmānyalakṣaṇaviśayaṃ anumānam iti pratipādayiṣyāmaḥ.

yat tarhīdam anityādibhir ākārair varṇādi grhyate 'sakṛd vā tat katham. asty etad  
grahaṇam, kiṃ tu

**tasya sandhāne na pramāṇāntaram**

svasāmānyalakṣaṇābhyām hy avyapadeśyavarṇatvābhyām varṇādi grhītvānityatayā  
25 cānityaṃ varṇādīti manasā sandhatte. tasmān **na pramāṇāntaram**.

**na ca || 2 ||**

**punaḥ punar abhijñāne**

yad asakṛt tad evārthaṃ praty abhijñānam, tathāpi na pramāṇāntaram. kiṃ kāra-  
ṇam.

### 'niṣṭhāsakteh

yadi sarvaṃ jñānaṃ pramāṇatveneṣyate, *evaṃ pramāṇam anavasthitatvena syāt.*

### smṛtādivat |

smṛtir eva **smṛtam**. tad yathā smṛticchādveṣādayaḥ pūrvādhigata<sub>4</sub> arthe na pramā-  
ṇāntaram, tadvat.

5

*tatra*

### pratyakṣaṃ kalpanāpoḍham

yasya jñānasya kalpanā nāsti, tat pratyakṣam. atha keyaṃ **kalpanā** nāma.

### nāmajātyādiyojanā || 3 ||

<sup>2</sup>yadṛcchāśabdeṣu **nāmnā** viśiṣṭo 'rtha ucyate dīṭṭha iti. **jātiśabdeṣu** jātyā gaur iti. <sup>10</sup>  
guṇāśabdeṣu guṇena śukla iti. kriyāśabdeṣu kriyayā pācaka iti. dravyāśabdeṣu  
dravyeṇa daṇḍī viśāñīti<sup>2</sup>.

atra *kecid āhuḥ* – sambandhaviśiṣṭa iti. *anye* tu – arthaśūnyaiḥ śabdair eva viśiṣṭo  
'rtha ucyata iti *icchanti*. yatraiṣā kalpanā nāsti tat **pratyakṣam**.

atha kasmād dvayādhīnāyām utpattau pratyakṣam ucyate na prativīṣayam.

15

### asādhāraṇa hetutvād akṣais tad vyapadiśyate |

na tu viśayai *rūpādibhiḥ*. tathā hi viśayā manovijñānānyasantānikavijñānasādhāra-  
ṇāḥ. <sup>3</sup>**asādhāraṇa**ena ca vyapadeśo dṛṣṭo<sup>3</sup> *yathā* bherīśabdo yavāṅkura iti. *tasmād* upa-  
pannam etat pratyakṣaṃ kalpanāpoḍham.

*abhidharme* 'py uktam – cakṣurvijñānasamaṅgī nīlaṃ vijānāti no tu nīlam iti, <sup>20</sup>  
arthe 'rthasañjñī na tu dharmasañjñī iti.

kathaṃ tarhi sañcitāmbanāḥ pañca vijñānakāyāḥ, yadi tad ekato na vikalpayanti.  
yac cāyatanaśvalakṣaṇaṃ praty ete śvalakṣaṇaviśayā na dravyaśvalakṣaṇaṃ iti.

### tatrānekārthajanyatvāt svārthe sāmānyagocaram || 4 ||

**anekadravyotpādyatvāt** tat **svāyatane sāmānya**viśayam uktam, na tu bhinneṣv <sup>25</sup>  
abhedakalpanāt.

āhuś ca

<sup>4</sup>dharmino 'nekarūpasya<sup>4</sup> nendriyāt sarvathā gatiḥ |  
<sup>5,6</sup>svasaṃvedyam hy<sup>1</sup><sup>6</sup> anirdeśyaṃ rūpam indriyagocaraḥ<sup>5</sup> || 5 ||

evaṃ tāvat pañcendriyaṃ *pratyakṣajñānaṃ* nirvikalpam.

5 paramatāpekṣaṃ cātra viśeṣaṇam, sarve tv avikalpakā eva.

**mānasam cārtharāgādisvasaṃvittir akalpikā |**

**mānasam** api rūpādiviśayālabhanam avikalpakam anubhavākārapravṛttaṃ **rāgādiṣu** ca svasaṃvedanam indriyānapekṣatvān mānasam pratyakṣam.

tathā

10 **yoginām gurunirdeśāvyavakīrṇārthamātradrk<sup>2</sup> || 6 ||**

**yoginām** apy āgamavikalpāvyavakīrṇam **arthamātradarśanam** pratyakṣam.

*yadi rāgādisvasaṃvittiḥ pratyakṣam*, kalpanājñānam api nāma. satyam etat.

**kalpanāpi svasaṃvittāv iṣṭā nārthe vikalpanāt |**

*tatra viśaye rāgādivad eva apratyakṣatve 'pi svaṃ saṃvettīti na doṣaḥ.*

15 evaṃ tāvat pratyakṣam.

**bhrāntisaṃvṛtisaḥ jñānam anumānānumānikam || 7 ||**

**smārtābhilāṣikaṃ ceti pratyakṣābhaṃ sataimiram |**

tatra **bhrāntijñānam** mṛgatṛṣṇādiṣu toyādikalpanāpravṛttatvāt **pratyakṣābhāsam**, **saṃvṛtisatsu** arthāntarādhyāropāt tadrūpakalpanāpravṛttatvāt. **anumānatatphalādiḥ jñā-**  
 20 **nam** pūrvānubhūtakalpanayeti na pratyakṣam.

atra ca

**savyāpārapratītatvāt pramāṇaṃ phalam eva sat || 8 ||**

na hy atra bāhyakānām iva pramāṇād arthāntaram phalam. tasyaiva tu *phalabhūtasya* jñānasya viśayākāratayā *utpattiyā* **savyāpārapratītiḥ**. tām *upādāya* pramāṇatvam upa-

<sup>4</sup> PST 177,8    <sup>5-5</sup> PST 90,13    <sup>6-6</sup> PST 177,7

<sup>1</sup> hi PSV ad PS 1.40ac; PST 177,7 : tu PST 90,13  
 Vibh 191<sup>3</sup>, TAV 54,14f.

<sup>2</sup> °āvyavakīrṇā° PST 56,12f,14 : °āvyatibhinnā°

caryate nirvyāpāram api sat. tad yathā *phalaṃ hetvanurūpam utpadyamānaṃ heturūpam grhṇātīty* kathyate nirvyāpāram api, *tadvad atrāpi*.

### svasaṃvittiḥ phalaṃ vātra

dvyābhāsaṃ hi jñānam utpadyate svābhāsaṃ viśayābhāsaṃ ca. tasyobhayābhāsasya yat svasaṃvedanaṃ tat **phalaṃ**. kiṃ kāraṇam. 5

### tadrūpo hy arthaniścayaḥ |

yadā hi sa viśayaṃ jñānam arthaḥ, tadā svasaṃvedanānurūpam arthaṃ pratipadyata iṣṭam aniṣṭam vā. yadā tu bāhya evārthaḥ prameyaḥ, tadā

### viśayābhāsataivāsya<sup>3</sup> pramāṇam

tadā hi jñānasvasaṃvedyam api svarūpam anapekṣyārthābhāsataivāsya **pramāṇam**. 10  
yasmāt so 'rthaḥ

### tena mīyate || 9 ||

yathā yathā hy arthākāro jñāne pratibhāti śubhāśubhādītvena, tattadrūpaḥ sa viśayaḥ pramīyate<sup>4</sup>. evaṃ jñānasvaṃvedanaṃ anekākāram upādāya tathā tathā pramāṇaprameyatvam upacaryate. nirvyāpārās tu sarvadharmāḥ. 15

āha ca

### yadābhāsaṃ prameyaṃ tat pramāṇaphalate punaḥ |

### grāhakākārasaṃvittyoḥ<sup>5</sup> trayaṃ nātaḥ pṛthak kṛtam || 10 ||

atha dvirūpaṃ jñānam iti kathaṃ pratipādyam.

### viśaya jñānatajjñānaviśeṣāt tu dvirūpatā |

20

viśaye hi rūpādu yaj **jñānam** tad arthasvābhāsaṃ eva. viśayajñāne tu yaj **jñānam** tad viśayānurūpajñānābhāsaṃ svābhāsaṃ ca. anyathā yadi viśayānurūpam eva viśaya-jñānam syāt svarūpaṃ vā, jñānajñānam api viśayajñānenāviśiṣṭam syāt.

na cottarottarāṇi jñānāni pūrvaviprakṛṣṭaviśayābhāsāni syuḥ, tasyāviśayatvāt. ataś ca siddham dvairūpyaṃ jñānasya. 25

<sup>3</sup> viśayābhāsataivāsya PST 72,1; Vibh 221<sup>1</sup> (yul gyi snañ ba 'di ñid 'di V, yul gyi snañ ba ñid de 'di'i K) : viśayākārataivāsya PVA etc. (HATTORI 1996: 104<sup>1.64</sup>)

<sup>4</sup> pramīyate TSP ('jal bar byed T) : pratīyate PVA

<sup>5</sup> saṃvittyoḥ PST 76,8f em. (°saṃvinnor PST<sub>Ms</sub>; NR 114,31; Kā 1. 238,14; ŚVV 139,23; NM 1. 189,5; 2. 495,10) : °saṃvittī Vibh 221<sup>1</sup>, 229<sup>1</sup>; cf. HATTORI 1968: 107<sup>1.67</sup>)

**smṛter uttarakālaṃ ca**

*dvairūpyam iti sambandhaḥ. yasmāc cānubhavottarakālaṃ viṣaya iva jñāne 'pi smṛtir utpadyate, tasmād asti dvirūpatā jñānasya svasaṃvedyatā ca.*

*kiṃ kāraṇam.*

5

**na hy asāv avibhāvite || 11 ||**

*7na hy ananubhūtārthavedanasmr̥tī7 rūpādismr̥tivat.*

*syād etat – rūpādivaj jñānasyāpi jñānāntareṇānubhavaḥ. tad apy ayuktam, yasmāj*

**jñānāntareṇānubhave 'niṣṭhā**

*anavasthā iti tajjñāne jñānāntareṇa+anubhūyamāne. kasmāt.*

10

**tatrāpi hi smṛtiḥ |**

*yena hi jñānena taj jñānam anubhūyate, tatrāpy uttarakālaṃ smṛtir dr̥ṣṭā yuktā. tatas tatrāpy anyena jñānena-anubhave 'navasthā syāt.*

**viṣayāntarasañcāras tathā na syāt sa ceṣyate || 12 ||**

*tasmād avaśyaṃ svasaṃvedyatā jñānasyābhyupeyā. sā ca phalam eva.*

15

*tathā pratyakṣaṃ kalpanāpoḍham iti sthitam.*

*tadanantaram parapraṇītaṃ pratyakṣam parīkṣyate.*

**na vādaavidhir ācāryasyāsāro veti niścayaḥ |**

**anyathāvayavaproktes tena asmābhiḥ parīkṣyate || 13 ||**

*na hi vādaavidhir ācāryavasubandhor athavā+ ācāryasya tatrāsāranīścayaḥ. katham.*

20

**anyathāvayavaprokteḥ. tenāsmābhir api pramāṇādiṣu kiñcit parīkṣaṇīyam.**

*8tato 'rthād vijñānaṃ pratyakṣam8 iti.*

*atra*

**tato 'rthād iti sarvaś ced yasya tat tata eva na |**

7-7 Cf. Vibh 244<sup>7</sup>: ... arthavedanaṃ vinārthasmṛter ayogād ...  
115<sup>2,8</sup> (NV, NVT, DNCV)

8-8 Ce Vādaavidhi (cf. HATTORI 1968:

yadi **tata** ity anena **sarvaḥ** pratyaya ucyate, <sup>9</sup>**yasya** viṣayasya jñānaṃ **tad** vyapadiśyate<sup>9</sup>, **na** tat **tata** eva bhavati, *nālabhanapratyayād evodpadyate*, <sup>10</sup>caturbhiś cittacaittāḥ hi<sup>10</sup> *iti siddhāntasambhavāt*.

**ālabhanam cet smārtādi jñānaṃ nānyad apekṣate || 14 ||**

yadi **tato** 'rthād ity anena viṣayamātram, smṛtyanumānābhilāṣādi jñānaṃ apy ālabha- 5  
nāntaranirapekṣam. na hy agnyādi jñānaṃ *dhūmādāv ālambyotpadyate*.

<sup>11</sup>rūpādiṣu tv ālabhanārtho vaktavyaḥ. kiṃ yadābhāsaṃ teṣu jñānaṃ utpadyate, tathā ta ālabhanam ity uktā atha yathāvidyamānā anyābhāsasyāpi vijñānasya kāra-  
ṇaṃ bhavanti.<sup>11</sup>

*tataḥ kim iti cet, yadi yathābhāsaṃ teṣu jñānaṃ utpadyate, tathā sañcitālabhana-* 10  
*tvāt pañcānāṃ vijñānakāyānāṃ samvṛtisad evālabhanam iti.*

kāmaṃ nīlādyābhāseṣu vijñāneṣu tato 'rthād *utpannaṃ vijñānaṃ pratyakṣaṃ syāt*. tathā hi teṣu tatsamudāye prajñaptisaty api dravyasadākāro labhyate. dravyasaṅkhyā-  
dyākāreṣu api tu prāpnoti. ta eva hi *dravyāditvena* ābhāsante.

<sup>12</sup>atha yathā vidyamānā kāraṇaṃ<sup>6</sup> bhavanti<sup>12</sup>, evaṃ sati dravyādiṣu *prasaṅgadoṣo* 15  
*na syāt*, tathā teṣāṃ asattvāt. evaṃ tu yasya tad vyapadiśyata ity etan na prāpnoti. na hi pratyekaṃ *teṣu* jñānaṃ. pratyekaṃ ca te samuditāḥ kāraṇaṃ, na *tatsamudāyaḥ*, *prajñaptisattvāt*.

tad evāha

**yadābhāsaṃ na tat tasmāc citālabhaṃ hi pañcakam |**

20

**yatas tat paramārthena na tasya vyapadiśyate || 15 ||**

*ity antaraślokaḥ.*

<sup>13</sup>yāvac cakṣurādīnāṃ apy ālabhanatvaprasaṅgaḥ. te 'pi hi paramārthato 'nyathā  
vidyamānā nīlādyābhāsasya dvicandrādyābhāsasya ca jñānasya kāraṇībhavanti.<sup>13</sup>

**artharūpaviviktaṃ ca na vācyam**

25

sarvaṃ jñānaṃ *artharūpavyatirekeṇāśakyaṃ* vyapadeṣtum.

<sup>9-9</sup> Cf. PST 93,9f

<sup>10-10</sup> **Ce** AK 2.64a

<sup>11-11</sup> HATTORI 1968: 117f<sup>2.15,16</sup>; STEINKELLNER 1989: 178f

<sup>12-12</sup> Cf. above and HATTORI 1968: 117f<sup>2.15,16</sup>

<sup>13-13</sup> **Ci** PVP 251a5f (**Ce** in PVV 206,26–207,2; **Re** in PVA 339,19f; cf. HATTORI 1968: 120<sup>2.26</sup>; STEINKELLNER 1989: 178ff)

<sup>6</sup> gzan du snañ yañ śes pa'i rgyur possibly only glossed in K



viṣayo 'sya ca |

**sāmānyarūpanirdeśyas tasmān na vyapadiśyate || 16 ||**

*pañcānām vijñānānām viṣayas tatsāmānyarūpeṇa vyapadiśyate, na tu svarūpeṇa vyapadiśyate. sāmānyarūpeṇa rūpāditvena vyapadiśyeta. tasmāt pañcānām vijñānānām*  
5 *viṣayo na śakyo vyapadeṣtum iti vādaavidheḥ.*

*naiyāyikānām tv* <sup>14</sup>*indriyārthasannikarṣotpannam jñānam avyapadeśyam avyabhi-*  
*cāri vyavasāyātmakam pratyakṣam*<sup>14</sup> *iti.*

*atrāpi viśeṣaṇāny ayuktāni, yasmāt*

**indriyārthodbhave nāsti vyapadeśyādisambhavaḥ |**

10 *viśeṣaṇam hi vyabhicārasambhave kriyate. na cāstīndriyabuddher vyapadeśyaviṣaya-*  
*tvam, anumānaviṣayatvād vyapadeśyasya. anirdeśyatve cāvyabhicārah. na hīndriya-*  
*buddhiḥ sarvā nirdeṣtum śakyate. tasmād viśeṣaṇavacanam naiva kartavyam.*

*na ca vyabhicāriṇiṣayatve, manobhrāntiviṣayatvād vyabhicāriṇaḥ.*

*vyavasāyo 'pi hi niścayaḥ. sa sāmānya-ādivad gavādi no vikalpya adarśanān na*  
15 *sambhavati.*

*athāyathārthādijñānanivṛttaya ucyate,* <sup>15</sup>*tathāpy ayuktaṁ viśeṣaṇam*<sup>15</sup>*. avyabhicārāc*  
*ca*<sup>7</sup>*. sarvā hīndriyabuddhiḥ svārthamātragrāhiṇī.*

*etena uktavikalpo 'pi pratyuktaḥ, yad uktaṁ* <sup>16</sup>*vyavasāyātmakam iti vyavasāya-*  
*kāryam*<sup>16</sup> *iti. na hy asti sākṣād ayathārthādijñānakāryam indriyabuddhau.*

20 *athāpy avyapadeśyādigrahaṇam tasya jñānasya svabhāvapradaśanāya, tan na,*  
*pratyakṣalakṣaṇavācya tvāt tasya cendriyārthasannikarṣeṇa eva siddhatvāt. jñānasva-*  
*bhāvanirdeśyatve ca guṇatvadravyānārambhakatvaniṣkriyatvākāśādyaviṣayatvasyāpi*  
*nirdeśyatvād atiprasaṅgaḥ.*

*sarvatra ca sannikarṣotpannam pratyakṣam iṣtau rūpaśabdayoḥ*

25 **sāntaragrahaṇam na syāt prāptau jñāne 'dhikasya ca || 17 ||**

<sup>17</sup>*na hīndriyanirantare gandhādau*<sup>17</sup> **sāntaragrahaṇam** *drṣṭam, nāpy adhikagrahaṇam*  
*iti.*

<sup>14–14</sup> Ce NSū 1.1.4    <sup>15–15</sup> PST 102, 10    <sup>16–16</sup> Re NSū-commentary (cf. PST 98, 4f)    <sup>17–17</sup> PST 106, 12f

<sup>7</sup> Jinendrabuddhi saw also a Ms without ca (cf. PST 102, 9).

bahirvṛttitvād upapannam *eva*. bahir *hy* adhiṣṭhānād vṛttir indriyadvayasya. ata upapannam tadviśayasya sāntarādhikagrahaṇam *api* ity cet, tad *apy* ayuktam, yasmāt

**adhiṣṭhānād bahir nākṣam**

*siddham iti vākyaśeṣaḥ*. <sup>18</sup>adhiṣṭhānadeśa evendriyam, tatra cikitsādiprayogāt<sup>18</sup>. ata indriyād *eva* vicchinne 'rthe *grahaṇam*.

5

saty *api* ca bahirnirgate

**na śaktir viśayekṣaṇe |**

anyathādhiṣṭhānapidhāne 'pi viśayagrahaṇam *syāt*. *tataś cakṣuḥśrotrayor adhiṣṭhānāntaḥsthitayor evāsannikṛṣya viśayekṣaṇāt sāntarādhikagrahaṇam yuktam*.

pañcānām cendriyatve

10

**na sukhādi prameyam vā**

*vetigrahaṇam vāśabdāt pramāṇāntaropādānam*. yad dhi līṅgādyabhāve svasukha-duḥkhecchādveṣaprayatneṣu *grahaṇam*, tad *apramāṇam iti sukhādīnām* prameyatā *na syāt*, tasya vā *pramāṇasya pramāṇāntaratvam* upasaṅkhyeyam<sup>19</sup>.

**mano vāstv indriyāntaram || 18 ||**

15

*athavā manasa evendriyatvam vācyaṁ tatsannikarṣotpannasya pratyakṣatva-siddhyartham*.

**aniṣedhād upāttam ced**

*athāpi paramatasyāpratiśiddhasya siddhau manasa indriyatvam aniṣedhād upāttam eva*. asti *hy ekeṣām* mate manasa indriyabhāvāyattiḥ. *tathā*

20

**anyendriyarutam vṛthā |**

*yadi pareṇa paṭhitasya manaso 'pratiśedhād indriyatvam, tato ghrāṇādīni indriyāṇy ucyanta iti*<sup>20</sup> *nirdeśo vṛthā syāt, apratiśedhād eva siddhatvāt*.

jñānasya cārthāntaraphalavādinah *pramāṇatve*

**nīscite 'rthe phalābhāvo**

25

nīscayātmakam hi *jñānam pramāṇam*. *tatpramāṇotpattāv arthādhigamāt phalābhāvaḥ syāt*.

<sup>18-18</sup> Cf. ŚV 130,20f  
1.1.12

<sup>19</sup> Cf. the *pūrvapakṣa* in NV 35, 15-22 which is based on PS(V) 1.18c.

<sup>20</sup> Cf. NSū

viśeṣaṇajñānaṃ pramāṇam. yat sāmānyādiviśeṣaṇajñānam, tat pramāṇam, yac ca dravyādiviśeṣyajñānam, tat phalam iti cet, tat

**bhinnatvān na viśeṣaṇe || 19 ||**

*bhinnaṃ viśeṣaṇaṃ viśeṣyād bhinnam.* <sup>21</sup>na hy anyaviśayasya pramāṇasyānyatra phalam yuktam<sup>21</sup>. yathā khadiraviśayaṃ chindatā cchedanena na palāśacchidā dṛṣṭā.

viśeṣyajñānaḥ hetuḥ tadviśayatvam apy astīti cet, na, atiprasaṅgāt. evaṃ hi sarvakāraṇasāṅkaraḥ syāt, viśeṣyajñānaḥ hetuḥ tatkaraṇatvāt. tasmāt yasya karmaṇi vyāpāraḥ, tasyaiva tatphalatvam yuktam.

api ca

10 **na tatra ca**

tatra viśeṣaṇe 'dhigantavye phalābhāvaḥ pramāṇābhāvo vā.

**dvayaṃ tac cen**

athāpi tad eva viśeṣaṇajñānaṃ pramāṇaṃ prameyaṃ ca dvayaṃ api bhavet. tad yathā svātmādhigamamātre prameyaṃ ca bhavati grahītā ca.

15 **na viśeṣye 'pi vartate |**

evaṃ hi viśeṣyajñāne 'pi pramāṇaṃ prameyaṃ cobhayaṃ prāpnoti, yady arthāntare 'pi jñānajñeyayoḥ pramāṇaṃ prameyaṃ ca syāt. svādhigame tu jñānasya ātmavat tasyaiva ubhayaḥ. viśeṣaṇajñānaṃ ātmanā samānaṃ ity ubhayaṃ na yujyate.

evaṃ tarhi prameyādhigame yā ajñānaśayaviparyaya-jñānanivṛttiḥ, sā phalam bhaviṣyati. tad apy ayuktam.

**ajñānādi na sarvatra**

sarvatra tāvad ajñānāder bhāvaniyamo nāsti, kvacid ābhogamātreṇa jñānotpatteḥ.

bhavatu nāmājñānādiḥ, tathāpi

**nivṛttir nāsatī phalam || 20 ||**

25 **nivṛttir** ity ajñānādyabhāve kriyate. **sāsatī na phalam**, tasyāḥ prameyabhavāyuktatvāt.

evaṃ tāvan naiyāyikānām pratyakṣam ayuktam.

vaiśeṣikānām sautraṃ tāvat kenacit sambandhena dravye<sup>22</sup> niṣpannaṃ pratyakṣalakṣaṇam iti – <sup>23</sup>ātmendriyamanorthasannikarṣād yan niṣpadyate, tad anyad<sup>23</sup> iti.

kecit tu *pramāṇāt phalam arthāntaram icchanti* – asādhāraṇakāraṇatvād *indriyārthasannikarṣaḥ pramāṇam pratipattavya<sup>K</sup> iti*. anye tu – prādhānyād *ātmamanaḥsannikarṣaḥ pramāṇam iti*.

evam ca <sup>24</sup>samśayanirṇayayor niṣpattiḥ pratyakṣalaiṅgikābhyāṃ jñānābhyāṃ vyākhyātā<sup>24</sup> iti yad uktam, tad virudhyate. *na tulyaṃ catuṣṭayasannikarṣajjñānena nirṇayajajñānam*, vicārapūrvakatvān nirṇayasya *pratyakṣasya ca* viṣayālocanārthatvāt. <sup>25</sup>viṣayālocanamātrārthaṃ hi catuṣṭayasannikarṣajam<sup>25</sup>. tatra kuto vicāraḥ.

*indriyārthasannikarṣapramāṇavādino* 'natideśa eva syāt. *indriyārthasannikarṣapramāṇavādino* hi kim etad iti jighrksāyāṃ satyāṃ sarvathāgrahaṇaprasaṅgaḥ, sarvātmanā sannikarṣāt.

*ātmamanaḥsannikarṣavādināś ca* viṣayabhedo pi. <sup>26</sup>na hy anyaviṣayasya pramāṇasyānyatra phalam<sup>26</sup> iti *pūrvam* uktam.

<api ca> – <sup>27</sup>sāmānyaviśeṣāpekṣaṃ dravyaguṇakarmāpekṣaṃ ca pratyakṣam<sup>27</sup> iti na yujyate, yasmād *indriyārthasannikarṣotpannasya*

<sup>28</sup>viṣayālocanārthatvān na sandhānaṃ viśeṣaṇaiḥ<sup>28</sup> |

indriyabuddhau svārthamātragrāhikatvād *viśeṣaṇaiḥ saha sandhānaṃ na* upapadyate. idam asya *sāmānyam dravyādi vety* avaśyaṃ *arthadvayaṃ grhītvā tathā sambandhaḥ kalpyate*. tena matublopād abhedopacārād vā *grhyate*. tac ca smārtenākṛṣya viśeṣaṇam manobuddhau upapadyate. anyathā hi surabhi madhuram iti *grahaṇam api pratyakṣam syāt*. na cārhati *evam*, viśeṣaṇaviśeṣayor bhinnendriyagrāhyatvāt.

yadi ca *ekaṃ dravyam anekendriyagrāhyam iti, tathā*

<sup>29</sup>naikaṃ

*rūpādivad anekaṃ syāt*. rūpādiṣu hy anekendriyagrāhyasyaikatvaṃ na kvacid *api drṣṭam*.

rūpādyabhedo vā

yady anekendriyagrāhyam *apy abhinnaṃ iṣyate, rūpādy api dravyavad ekaṃ syāt*.

drṣṭam cen

<sup>24–24</sup> Cee VSū 10.3–4    <sup>25–25</sup> PST 122,9f    <sup>26–26</sup> PSV ad PS 1.19d    <sup>27–27</sup> Cf. VSū 8.6–7    <sup>28–28</sup> PST 176,13f    <sup>29–29</sup> k.21c–22b; also Ci NR 137,18f

*ete yadi evam – <sup>30</sup>bhinnendriyaviṣaye dravye abhedajñānaṃ **drṣṭam** eva bhāvaguṇa-  
tvayor iva<sup>30</sup>. na rūpādiṣu. tasmād ekānekasiddhir iti (tasmād rūpādiṣv ekatvāneka-  
tvaprasaṅgo 'siddha iti<sup>V</sup>), abhedajñānaṃ tathā **drṣṭam**, kiṃ tu*

**nendriyeṇa tat || 21 ||**

5 *na tad indriyadvāreṇendriyāntaraviṣaye jñānam. kutaḥ.*

<sup>31</sup>**akṣānekatvavaiyarthyaṭ<sup>8</sup><sub>31</sub>**

yadīndriyāntaraviṣaye 'pi indriyāntarasya grahaṇasāktir iṣyate, rūpādiṣv anekendri-  
yakalpanāpārthikā.

athāpi syād – rūpādīnāṃ bhedasadbhāvād ekam indriyaṃ na grahaṇasāktimad iti,  
10 *tad apy ayuktam. kasmāt. indriyaṃ hi*

**svārthe bhinne 'pi śaktimat<sup>29</sup> |**

svārthe nīlādibhedena saṅkhyādibhedena ca *bhavanmatena* **bhinne 'pi indriyaṃ  
śaktimat**, na tv indriyāntarārthe, indriyāntarārthatvenaiva rūpabhinnasparśavat, yataś  
cakṣuṣāgrahaṇam (*tasya<sup>K</sup>*). tad yadi cakṣuḥ sparśanagrāhyam api dravyaṃ grhṇāti,  
15 indriyāntarārtho 'pi cakṣuṣaḥ svārtha ity abhyanujñātātvaḥ bhinnasyāpi nīlāder iva  
*sparśāder api* cakṣuṣā grahaṇaprasaṅga iti na bhinnatvam anekendriyagrāhyatve  
hetuḥ, kiṃ tarhīndriyāntarārthāgrahaṇam.

yadi cābhinnam apy artham anekam indriyaṃ grhṇīyāt, rūpādīnāṃ pratyekam *api*

**sārvendriyatvaṃ āpnoti**

20 *dravyavat. evaṃ hi rūpādayo 'ne<ke>ndriyagrāhyāḥ prāpnuvanti.*

<sup>32</sup>*na santy ete doṣāḥ. rūpādayas teṣu svaviśeṣaniyāmakāḥ. <sup>33</sup>tadabhāvād<sup>33</sup> indriyabud-  
dhīnāṃ nīle <sup>33</sup>vyabhicāra<sup>33,32</sup> iti cet, katham teṣāṃ niyāmakatvam. <sup>32</sup>yasya rūpatvā-  
bhāvaḥ, na tasya cakṣurgrāhyatvam. tadvat sparśādīnāṃ api svasvaviśayanīyāmaka-  
tvaṃ<sup>32</sup>. tathā sparśanacakṣuṣāṃ vṛttir*

25 **na dravyādaḥ**

na hi **dravyasaṅkhyādikarmasu rūpatvasparśatve iṣyeta iti na** syāt teṣāṃ sparśanena  
cakṣuṣā ca grahaṇam.

<sup>30–30</sup> Cf. PSV ad PS 1.23d, end  
510–512; 1994a: 882 with n. 66)

<sup>31–31</sup> Cf. PSV ad PS 1.41cd  
<sup>33–33</sup> Cf. VSū 4.1.11

<sup>32–32</sup> **Ce'e** VSūBh? (cf. PREISENDANZ 1994:

<sup>8</sup> °vaiyarthyaṭ PST 126,1 : °vaiyarthyaṃ PSV on PS 1.41cd, NR

<sup>34</sup>evaṃ tarhi yasya rūpatvam, tac cakṣuṣā grāhyam. tasmāt sparsādāv api tadvan  
niyāmakatvena viśeṣaḥ. evaṃ ca rūpatvādyabhāvād dravyādiṣu niyamābhāvaḥ syād  
<sup>34</sup> iti cet,

*tathā sati || 22 ||*

<sup>35</sup>tadabhāvād

5

avyabhicāra<sup>35</sup> iti sūtravirodhaḥ. rūpatvādeḥ śabdādāv **abhāvād** avyabhicāra ucyate,  
na rūpatvāde rūpātau bhāvadvāreṇa.

yuktyāpi ca iyaṃ kalpanā nopapadyate, yasmāt

*abhāvatvād agraḥasya*+

indriyāntareṇāgrahaṇaṃ hi grahaṇābhāvaḥ. sa kathaṃ rūpatvādinā kriyate. syāt tu <sup>10</sup>  
hetvabhāvād grahaṇābhāvaḥ. tasmād rūpatvādināṃ niyāmakatvaṃ na yujyate.

yat tarhi dravyādiṣv abhedajñānaṃ dṛṣṭam, tat katham iti cet,

+anyagocaram |

<sup>36</sup>cakṣuḥsparsanābhyāṃ bhinnāṃ viśayam upalabhyānyad eva tatsahacarasamudāya-  
viśayaṃ smārtam abhedajñānam utpadyate<sup>36</sup>, <sup>37</sup>rūpādyagrahe tadbuddhyabhāvāt<sup>37</sup>. <sup>15</sup>  
<sup>38</sup>tathā viśeṣyān svair indriyair bhinnān upalabhyārthāntaravyavacchedaviśayam  
abhedena sarvatra mānasaṃ jñānam upajāyate. na bhāvaguṇatvayoḥ pratyakṣam.  
tasyānupalakṣaṇāt pratyakṣābhimāna eṣa kutarkikānām<sup>38</sup>.

**tulyagocarateṣṭā ced**

syād evam, viśeṣaṇaviśeṣyayos tv avaśyaṃ **tulyendriyaviśayatvam** abhyupagan- <sup>20</sup>  
tavyam, tadagrahe tadbuddhyabhāvād iti cet, evam sati

**aniṣṭam anuśajyate || 23 ||**

yady ubhayasya tulyendriyagrāhyatvam, <sup>39</sup>dravyaguṇakarmāṇy api dravyavanti<sup>39</sup>  
iti bhāvavad dravyaṃ sārvendriyaṃ syāt. tathā <sup>40</sup>ekadravyatvān na dravyaṃ bhāvaḥ  
<sup>40</sup>, bhāvasya sārvendriyatvāt. <sup>25</sup>

dravyavṛtteḥ bhāva ekadravyas tadvān ucyata iti cet, na, abhinnavat. abhinno  
bhāvaḥ sarvatra dravyādiḥbhāve na pratiṣidhyate. tathā hy uktam – <sup>41</sup>guṇakarmasu ca

<sup>34–34</sup> **Ce'e** VSūBh? <sup>35–35</sup> Cf. VSū 4.1.11 <sup>36–36</sup> **Ci** VNṬ 27a8f. (cf. STEINKELLNER 1985); TSP<sup>2</sup> 59,8f.; ŚVT  
342, 14f; TR 41,14–16 (cf. STEINKELLNER 1990: 210; PREISENDANZ 1994: 190f.) <sup>37–37</sup> **Ce'** AKBh 190,6f. (cf.  
PREISENDANZ 1994: 194f.) <sup>38–38</sup> **Ci** TR 41, 16–19 (cf. STEINKELLNER 1990: 210) <sup>39–39</sup> Cf. VSū 1.1.7  
<sup>40–40</sup> Cf. VSū 1.2.8–9 <sup>41–41</sup> VSū 1.2.10

bhāvān na karma na guṇa<sup>41</sup> iti. yadi ca *dravye vartamāna eva ekadravyaḥ, nānyatra vartamāna ekadravya iti, bhinnah syāt.*

yadā ca cakṣuḥpratyakṣeṇa agnim uṣṇo <'yam> iti grhṇāti, tadā sparśo 'pi cākṣuṣaḥ syāt. na caivam.

5 *tasmād* <sup>42</sup>*bhāvaguṇatvavad bhinnendriyagrāhyatve 'py abhinnaṃ dravyam* <sup>42</sup>*iti na yujyate.*

*yady evam, bhinnendriyagrāhyatvād apy anekatvavāde*

### anekānto

dr̥ṣṭo hy *ekendriyagrāhyatve 'pi dravyaguṇakarmaṇām bhedo nīlādibhedaś ca. anan-*  
10 *tareṇāpi ca indriyeṇa grahaṇābhedaṇ nīlādiṣu bhedo dr̥ṣṭaḥ.* <sup>43</sup>*yad yadabhāve 'pi bhavati, na tasya tat kāraṇam* <sup>43</sup>*iti nendriyabhedo 'nekatve hetur iti cet,*

### 'nyathoktaṃ tan

*bhinnendriyagrāhyatvād anekatvam* **uktam**, *naikendriyagrāhyatvād ekatvam, yato*  
*'nekāntaḥ syāt. na cātrānekāntaḥ. na hi bhinnendriyagrāhyatvād eva anekatvam ucyate,*  
15 *kiṃ tarhy anekatvam eva.*

<sup>44</sup>*anantareṇāpi ca indriyeṇa* <sup>44</sup>*iti yad uktam, atra*

**na sarvaṃ sādhyam ucyate |**

*na hi – sarvam anekam indriyabhedaḥ ity uktam, kiṃ tarhi – yatrendriyabhedaḥ, tad anekam iti. na buddhibhedo 'py anyatve kāraṇaṃ niṣidhyate.*

20 *api ca*

***akṣābhede 'pi dhībhedaḥ bhede 'bhedaḥ kuto 'nyathā || 24 ||***

*yatra cānantareṇāpīndriyeṇa dhībhedaṇ nānātvam ucyate, tatrendriyabhede grahaṇābhede ca ekam iti nāvakāśaḥ.*

etena guṇādiṣu *pratyakṣajñānam apy apoditaṃ veditavyam. tad api hi*  
25 *svādhārasambandhadvāreṇa catuṣṭayādisannikarṣād evotpadyate.*

*yathā ca na sarvatra sannikarṣāj jñānotpattiḥ, evaṃ naiyāyikapratyakṣaparīkṣā-*  
*yām* <sup>45</sup>*uktam.*

*evaṃ vaiśeṣikānām pratyakṣam api sadoṣam.*

<sup>42–42</sup> Cf. PSV ad PS 1.21d' <sup>43–43</sup> **Ce'** VVi frg. 16a (cf. Frauwallner 1957: 124, 140; also NMu (KATSURA VI: 59) <sup>44–44</sup> Cf. PSV ad PS 1.24a' <sup>45</sup> Cf. PS 1.17c-18b with PSV

kāpilānām *tu* <sup>46</sup>śrotrādivṛttiḥ pratyakṣam<sup>46</sup> *iṣṭam*. <sup>47</sup>śrotratvakcakṣurjihvāghrā-  
ṇānām manasādhiṣṭhitā vṛttiḥ śabdasparsārūparasagandheṣu yathākramam grahaṇe  
vartamānā pratyakṣam pramāṇam<sup>47</sup> *iti*.

teṣām *punar* indriyāṇām

**anavasthā<sup>9</sup>**

5

tair *hi* <sup>48</sup>anindriyāntaragrāhyaviśayatvenendriyāṇi svaviśayaviniveśāny <sup>48</sup> *abhimatā-*  
*ni*, traiguṇyotkarṣāpakarṣamātrabhedāt śabdādeḥ bhinnajātīyatvāt. *ekaśabdasyāpi*  
*guṇotkarṣāpakarṣamātrabhedenānanyād grāhakam indriyam anantam abhyupeyam*.

*atha vā*

**indriyaikyam vā**

10

*atha tatra traiguṇyābhedād abhinna-jātīyatve śabdaviśeṣagrāhakavat sparśādīnām*  
*api grāhakatvāt prāptam ekam evendriyam*, sarvatra traiguṇyasyābhedāt. *na hi trai-*  
*guṇavyatirekeṇa śabdajātir asti, yā śabda eva bhavati na sparśādau<sup>V</sup>*.

*katham nāsti, yadā sattvādisamsthānabhedāt śabdādayo bhidyante. abhinna-jāti-*  
*śabdeṣu samānam samsthānam sparśādibhyo 'samānam ca. sā jātīḥ śrotravṛtter* 15  
*grāhyam, tathā sparśādiṣv api. tato na yathoktadoṣaprasaṅga iti cet,*

*tathāpi cakṣuḥsparsanayoḥ samānaviśayatvam prāptam, yataḥ samsthānam*

**dvi-grāhyam**

*dīrghādisamsthānasya cakṣuḥsparsanayor dṛṣṭatvāt svaviśayaviniveśavyāghātaḥ.*

*śabdādayaś ca na śrotrādi-grāhyāḥ syuḥ. kutaḥ. samsthānam*

20

**na trigocarah |**

*samsthānasya śrotrajihvāghrāṇāgrāhyatvadṛṣṭatvāt<sup>K</sup> śabdarasagandhā na praty-*  
*akṣāḥ syuḥ.*

*samsthānakṛtam ca jātibhedam icchataḥ samsthānā bahavaḥ*

**samānadeśā āpannā**

25

*ekendriyaviśayajātyanatikrameṇa tadbhedajātibahutvād bahavaḥ samsthānāḥ samā-*  
*nadeśatvam prāptāḥ<sup>K</sup>.*

<sup>46-46</sup> **Re** Śaṣṭitantra (cf. PST 136,2) <sup>47-47</sup> **Ce** Śaṣṭitantra (cf. PST 136,2-4) <sup>48-48</sup> **Re** Śaṣṭitantra (cf. PST 137,7; 162,7f; STEINKELLNER 1999: §T 3 and 15)

<sup>9</sup> indriyānavasthā PST 138,10 (*pratīka*)



tulyasaṁsthāneṣu ca suvarṇādi *darvyalaṅkāra*diṣu

*abhedo*

saṁsthānatulyatvād āpannam ekatvaṁ suvarṇādiśabdādisattvādi jātīnām. *tathā ca* svaviśayavṛttyabhāvaḥ.

5 *indriyavṛttir* jātimātragrāhikā vā jātiviśiṣṭasukhādigrāhikā vā.

*yadi jātimātragrāhikā*, arthasya

*na svabhāvagr*<sup>10</sup> || 25 ||

saṁsthānamātragrāhakatve śabdādīnām sukhādis**svabhāvā**grahaṇam *prasajyeta*. yas-  
mād dṛṣṭā mandaprakāśa upalabhyamānasya saṁsthānamātrasya *arthasvabhāvānu-*  
10 *palabdhiḥ*. saṁsthānamātragrāhakatve

**arthabhedāgraho**

śabdāder viśeṣagrahaṇam na syāt. *tathā hi* vīṇāśabdabherīśabdetyādibhedāgrahaṇam  
syāt, tatra saṁsthānāntarābhāvāt.

**'rthe vā yathā ceto vikalpikā** |

15 svārthaviśiṣṭasya tadviśeṣasya grahaṇād *manovṛttivat* svaviśaye **vikalpikā** syāt.

atha saṁsthānaviśiṣṭasukhādigrāhikā, *tathāpi*

**tadavasthā**

*manovṛttivad* vikalpikaivety arthaḥ.

sukhādīṁś ca<sup>11</sup> *pratyekaṁ samuditam vā grāhikā* syāt.

20 *tatra* na tāvat pratyekam. indriyavṛttīnām svaviśaye niveśāt śabdādi grāhyam,

**na sattvādi**

na hi **sattvādi** pratyekaṁ śabdādisvabhāvam. *tasmān na te* śrotrādivṛttigrāhyāḥ.

**nānanyatvāt (sukhārthayoḥ)**<sup>12</sup> || 26 ||

*yasmāt* śabdādibhyo **'nanyat** sukhādi, (*tasmāt*<sup>K</sup>) śabdādivat **tad** *api* grāhyam.

25 **ananyac**<sup>13</sup> *cen na vā kāryam*

<sup>10</sup> But cf. *arthasvabhāvāgrahaṇam* PST 141,13 (*pratīka*) (cf. HATTORI 1968: 152<sup>5.16</sup>) <sup>11</sup> Or sukhādīnām  
ca : sukhādīṁś ca PST 142,15 (*pratīka*) <sup>12</sup> No support for this supplementation except from context !

<sup>13</sup> ananyac em. : nānanyac PST 143,9 (*pratīka*)

yadi sattvādi śabdāder **ananyat**, abhinnaśabdādi **na kāryam**, sattvādi na śabdādeḥ kāraṇam. yad uktam – <sup>49</sup>sattvaṃ śabdakāryaṃ praty ākhyāya śabdātmanā vyavati-  
ṣṭhamānam<sup>49</sup> ityādi, tad api virudhyeta.

sattvādīnāṃ vā parasparābhedaḥ śabdādi vānekam eva (śabdāder vānekatvam<sup>V</sup>)  
syāt, kāryakāraṇayor abhinnaśvabhāvatvād iti vikalpārtho vāśabdaḥ. 5

api ca

**ananyatve 'pi na grāhyam<sup>14</sup> |**

yady **api** sukhādi śabdāder **ananyat**, tathāpi <sup>50</sup>tatparamāṇuḥ api na grāhya<sup>50</sup> iti praty-  
ekaṃ **na grāhyam**, tanmātrādi vā. na ca yad indriyārthād ananyat, tat sarvam indri-  
yārtho bhavati, kāryatvādigrahaṇe sāmānyaviśayatvaprasaṅgāt. 10

tathā tāvan na pratyekaṃ grāhyam.

atha samuditaṃ grahaṇe, tathāpīndriyavṛttiḥ sarvā syāt

**citrākārā<sup>15</sup>**

na bhinne grāhye 'bhinnākāraṃ grahaṇaṃ yuktam, tadvaśena grāhyāparicchedāt.  
dṛṣṭaṃ ca śabdādiṣv abhinnaṃ grahaṇam. 15

sukhādiviśayatva indriyāṇām

**samārthatvaṃ**

indriyāṇām samānaviśayatvaṃ syāt, na svaviśaye vṛttitvam. viśayāntare sukhādīnām  
abhinna-jātitvāt. tena ekendriyatvaprasaṅgaḥ.

nanu ca saṃsthānaviśiṣṭān grhṇāti<sup>51</sup> ity uktam iti, tathokte na yuktam uktam, 20  
yataḥ

**naikānugamadarśanam || 27 ||**

anekasaṃsthānabhedenaikasyāṃ rūpajātau grahaṇān **naika**saṃsthānānuvṛttir dṛṣṭā.  
tatra saṃsthānabhedāj jātibheda iṣṭe sa evendriyānantyaprasaṅgaḥ.

atra ca ekeṣām

25

<sup>49–49</sup> **Ce** Śaṣṭitantra (cf. PST 143,11f; STEINKELLNER 1999: ŚT 6, beginning) <sup>50–50</sup> **Re** Sāṅkhya (cf. FRAU-  
WALLNER 1953: 404; HATTORI 1968: 154<sup>5.31</sup>) <sup>51</sup> Cf. PSV introducing PS 1.25b'

<sup>14</sup> *pāda* b (*pratīka* in PST 144,10) is unmetrical!!  
by combining Vṛtti and *pāda* a.

<sup>15</sup> PST 144,14 has *sarvā syāc citrākārā* as *pratīka*

***sāṅkhyānām bheda iṣṭaś ced***

pūrveṣāṃ kāpilānām abhimatātikramāt sāṅkhyanāśako mādhas tv āha – 52 naiva hi śabdādilakṣaṇebhyaḥ trikebhyaḥ sparśādilakṣaṇās trikaḥ jātayo ’bhinnāḥ, abhinnānām hīndriyāntareṇa grahaṇam ayuktam. tasmāt sukhādīndriyaviśayeṣu bhinnajātayo  
5 yadvaśena svaviśayaviniveśatvam indriyānām 52 iti.

sa cābhinnāḥ svaviśeṣeṣv iti

***akṣānantyaṃ prasajyate |***

yadi sukhādīndriyajātiviśayajātibhedasiddhyartham pūrvasiddhāntād atikrāntaḥ, tadā spaṣṭatareṇa nyāyena asmābhir vyākhyeyaḥ.

10 53 **ekaikarūpāḥ sarvatra pradhānam aṇavaḥ pṛthak ||\* 28 ||**

sukhaduḥkhamohaśabdasparsākriyādibhedena bhinnānām jātitaḥ sarvagatānām paramāṇavaḥ pradhānam ity ucyante.

***kāryarūpās tu lakṣyante samprayogaviśeṣataḥ |***

tathā samprayogaviśeṣāt svajātyanatikrameṇa **kāryarūpā** indriyaviśayatvena pratipa-  
15 dyante 53.

***aṇūnām tu trirūpatve kāryam ekaṃ kuto gatam ||\* 29 ||***

śabde śabda iti sukhādivyatirekena yā’bhinnā buddhir utpannā bhinne ’nekaśvā-  
bhāvye na yujyate. kiṃ kāraṇam.

***vijātipariṇāmo hi samprayoge ’pi neṣyate |\****

20 trayasamprayogān naikībhāvaḥ, sāṅkhyānām jātibhedāt. ekaśabdavācyaś tu naika-  
svabhāvāḥ santi.

atha – 54 yad utkaṭam trikasvabhāve śabde sukhādikaṃ jighṛkṣitam vā tad indri-  
yasya viśayaḥ syāt 54.

***anīpsite dvirūpatve syāt kāryasyaikarūpatā || 30 ||***

25 yadi ghrāṇena śabdagrahaṇanirapekṣā buddhiḥ sukhādīnām anyatame vartate, tadā  
sa eva ātmaikaḥ syāt. kiṃ kāraṇam.

***indriyārtho viśiṣṭo hy anekarūpe ’pi vastunaḥ |***

**anekarūpe** hi śabdādau yasmin buddhir vartate, sa evendriyasya viṣayaḥ. sa caika eva. samānaś ca sparsādiṣu iti so 'yuktaḥ.

**tasmād varam prahāṇāt sāṅkhyeṣṭer ekaikarūpatā || 31 ||**

pūrvaprasiddhasāṅkhyadarśanād viśiṣṭataram satyam eva<sup>V</sup>. kāryasya jātibhedaḥ ekaikarūpāt kāraṇād utpattiḥ kalpyate. evaṁ na vijātīyakāryam ārabhate. na trikā- 5  
nām ekarūpatā.

yady api śabdādigrahaṇamātra indriyavṛttiḥ pratyakṣam, tathāpi na sarvaprame-  
yaviṣayaṁ pramāṇam. kutaḥ.

**aśeṣaviṣaye vṛttipramāṇasyāvidhānataḥ |**

indriyavṛttisaṁvedakasya manaso liṅgādim antareṇa pramāṇānabhidhānān nyūnatā. 10  
tadvṛttisaṁvedanaṁ pramāṇānyatame nāntarbhavati.

naiṣa doṣaḥ. <sup>55</sup>smārtam hi tad vṛttisaṁvedanaṁ<sup>55</sup> kāmādivat. yathoktam – <sup>56</sup>smṛti-  
pratyakṣavyavasāyaviśeṣa<sup>56</sup> iti. tasmād indriyajñānaṁ bāhye 'rthe pratyakṣam, indri-  
yavṛtttau tv anantaram smārtam iti cet,

**smārto nānanubhūtatvād**

15

anantaram manasaindriyavṛttigrāhakaḥ **smārto na** yuktaḥ, pūrvam **ananubhūtatvāt**.

**yugapad dve bhaviṣyataḥ || 32 ||**

<sup>57</sup>indriyavyavasāyatadanubhūyamānamanasor yugapad abhivvyaktir upagatā<sup>57</sup> iti cet,  
<sup>58</sup>evaṁ ca<sup>16</sup> aviṣayanimitto viṣayī syāt<sup>58</sup>.

**sa ca<sub>+</sub> +apramāṇam**

20

**sa ca<sub>+</sub> +**indriyānubhavaḥ pratyayaḥ pramāṇam nokta iti vṛttāv api pramāṇāsiddheḥ  
saiva nyūnatā. svasaṁvedyatvāt kāmādiṣu smārta iti na doṣaḥ. <sup>59</sup>smṛtipratyakṣavya-  
vasāyaviśeṣa<sup>59</sup> ity andhapadam evaitat.

tathā hīndriyārthe 'pi smārto na sambhavati anantaram<sup>60</sup>, manasā ananubhūtatvāt.  
na hi manasā bāhyārthaḥ pūrvam anubhūtaḥ 25

**hānir vā smṛtir apy anyadarśane |\***

<sup>55–56</sup> PST 157,2 <sup>56–56</sup> Ce Śaṣṭitantra (cf. STEINKELLNER 1999: ŚT 10 and 11) <sup>57–57</sup> Ce Śaṣṭitantra (?)  
<sup>58–58</sup> PST 153,3 <sup>59–59</sup> Ce Śaṣṭitantra (cf. above n. 56) <sup>60</sup> Cf. PST 157,13

<sup>16</sup> evaṁ ca PST 158,1 (pratīka) : evam api PST 153,3

indriyavṛttimātrānubhūtatvād ananubhūte vā smārto **hānir vā iti vāśabdo vikalpār-  
thaḥ. katham hāniḥ. yadi** <sup>61</sup>indriyavṛttisahajo bāhye 'rthe manaso 'nubhava<sup>61</sup> iṣyate,  
yad uktam – <sup>62</sup>naikārthakāriṇor indriyayoḥ kalpane sāmārthyam asti<sup>62</sup> *iti*, tad vyāhan-  
yate.

- 5 naiṣa doṣaḥ. smārtādhikavyavasāyapradarśanārthaṃ *hi* sahavyavasāyakriyā prati-  
ṣidhyate. saha tu siddha eva <sup>63</sup>kiṃ bāhyeṣv artheṣv indriyamanobhyāṃ saha vyavasā-  
yāḥ<sup>63</sup> *iti* vyavasāye praśnaḥ, <sup>64</sup>sāmprate kāle kenacid indriyeṇa yuktaṃ yadā mano  
bhavati<sup>64</sup> *iti prāg* uktatvāt.

*tathāpi*

- 10 ***smṛter adhikam uktau***<sup>V</sup>

yadi smārtasya adhikoktyarthaṃ bāhyārthe manasā saha pratiṣidhyate, tathā <sup>65</sup>yathā  
caindriyavyavasāye mano 'nuvyavasāyaṃ kurute, evaṃ mānasam vyavasāyam  
indriyaṃ saṃvedayata<sup>65</sup> ityādi tasya

**yāghāto**

- 15 *tena bāhyārthe smārtas tan nāsti.*

*yadi mano bāhyārthe vastuto vartate, tathāpi*

**'nyākṣaṃ apārthikam || 33 ||**

indriyāntarāṇāṃ bāhyārthe vṛttiḥ apārthikā prāpnoti manasā puṃso 'rthaḥ kṛta iti.

*tathā viśayasvabhāvagrahaṇāsāmārthyān na sāṅkhyapratyakṣaṃ pramāṇam.*

- 20 ***mīmāṃsakānām tu*** <sup>66</sup>satsamprayoge puruṣasyendriyāṇāṃ buddhijanma tat praty-  
akṣam<sup>66</sup> *iti.*

*tatra*

**sad ity asadvyudāsāya na niyogāt sa gaṃsyate |**

**samprayogo hi niyamāt sata evopapadyate || 34 ||**

- 25 ***asadvyudāsārthaṃ*** na satprayogo yuktaḥ.

**pratiyogy atha nirdiṣṭo**

<sup>61–61</sup> Cf. PST 163,3f (**Re** Śaṣṭitantravṛtti<sup>b</sup>)

<sup>62–62</sup> **Ce** Śaṣṭitantra (cf. STEINKELLNER 1999: ŚT 18 and 13)

<sup>63–63</sup> **Ce** Śaṣṭitantra (cf. STEINKELLNER 1999: ŚT 13)

<sup>64–64</sup> **Ce** Śaṣṭitantra (cf. STEINKELLNER 1999: ŚT 16)

<sup>65–65</sup> **Ce** Śaṣṭitantra (cf. STEINKELLNER 1999: ŚT 7)

<sup>66–66</sup> **Ce** MSū 1.1.4 (first part)

*atha* – indriyāṇām<sup>67</sup> samprayoga ity uktau kena samprayoga iti cintāyām *pratiyog-*  
*isamprayogo gamyate, tadarthaṃ sadgrahaṇam iti, tathāpi*

**viśiṣṭo 'kṣasya kathyatām |**

indriyasya **viśiṣṭa** eva<sub>+</sub>arthaḥ pratiyogī vaktum yuktam.

athāpi syāt – <sup>68</sup>atra<sub>+</sub>ātma<sub>+</sub>āder manahsannikarṣo vaktavyaḥ. sa ca sāmānyena <sup>5</sup>  
sadgrahaṇād ukta<sup>68</sup> iti, tad apy ayuktam.

**sanmātram sannikarṣe nākalpyam yata udāhṛtam<sup>69</sup> || 35 ||**

sanmātrasya puruṣeṇa sannikṛṣṭatvam (sāmānyena<sup>V</sup>) siddham, yasmād asati tasyā-  
vṛttiḥ. ye 'pi hi mṛgatṛṣṇādipratyakṣābhāsāḥ asantaḥ, na taiḥ saha kasyacit samprayo-  
gaḥ. deśaviśeṣe tu sūryopatāpād utpannā viśeṣā avyapadeśyāś cakṣurbuddhisanni- <sup>10</sup>  
karṣād vināpi tadarthena (sāmārthyāt<sup>K</sup>) krameṇa bhrāntasya manovijñānasya kāra-  
ṇam. <sup>70</sup>tato na tanniṣedhāya sadgrahaṇam yuktam<sup>70</sup>.

**atha<sub>+</sub> <sup>71</sup>indriye sīdati yo yasya vā syāt praśastatā<sup>71</sup> |**

<sup>72,73</sup>yo yasminn indriye sīdati, anyatrāvṛtteḥ<sup>73</sup>, tena tatsamprayogaḥ. yo vā yasya<sub>+</sub>in-  
driyasya **praśasto** yogyatvena samyag uktaḥ, tena tatsamprayoga<sup>72</sup> ity uktam. <sup>15</sup>

**tat sīdaty anyad apy atrāñjanādeś ca praśastatā ||\* 36 ||**

*tad* iti vacanam upanyāsārtham. antarā<sup>74</sup> **api** rajaḥprabhṛtaya indriye sīdanti, na  
kevalam artha eva, indriyasya **praśastāś** ca<sub>+</sub>añjanapādalepa<sub>+</sub>ādayo 'pi. atas tatsam-  
prayoge 'pi<sup>V</sup> pratyakṣatā syāt.

naivam bhaviṣyati. yathā gamanād gaur iti vacane nānyad api gacchad gauḥ syāt, <sup>20</sup>  
tathārtha eva sadanāt san syāt, nānyat. tathā praśastasyāpi vaktavyam iti viśama  
upanyāsaḥ, yataḥ

**rūḍhāv evaṃvikalpe 'pi<sup>17</sup> śabdo 'kṣaviṣaye na saḥ |**

gośabdo gamanād gavi rūḍhaḥ. na ca evaṃ sacchrutiḥ sadanāt praśastatāyā vā  
indriyārthe rūḍhā. tasmād **evaṃvikalpe 'pi na sacchabdo** yuktaḥ. <sup>25</sup>

<sup>67</sup> Cf. PST 169,10f <sup>68–68</sup> **Re** MSūBh<sup>a(?)</sup> (cf. **Re** in PST 169,9–10) <sup>69</sup> *Scil.* in PS 1.34 <sup>70–70</sup> PST 170,5  
<sup>71–71</sup> **Ci**e PST 172,10f <sup>72–72</sup> **Ce** MSūBh<sup>a(?)</sup> (cf. PST 171,10–13, where a Mimāṃsaka defends the etymolo-  
gies in PS 1.36ab against Dignāga). <sup>73–73</sup> **Ci** PST 171,10 <sup>74</sup> Cf. PST 171,6

<sup>17</sup> Cf. *grags la de ltar brtags na 'an* K (correction inserted in Q 107a7)

<sup>75</sup>sarvārthasamprayoge<sup>18</sup> ca yad dṛṣṭam<sup>19</sup> rūpaśabdayoḥ || 37 ||

vicchinnapṛthuvijñānam<sup>20</sup> tan nairantaryabādhakam<sup>21</sup><sup>75</sup> |

yadi hi *sarvārthe*ṣv indriyaprāptiḥ, *yad rūpaśabdayoḥ vicchinna*grahaṇam indriya-  
pariṇāmādhikagrahaṇam ca tan na syāt, indriyanirantaragandhādiṣu tayoṛ adarśa-  
5 nāt.

buddhikāraṇasāmagrīm uktām muktāḥ pramāṇataḥ || 38 ||

yataḥ sā<sub>+</sub>

*vṛttikāro* hy arthāntaraphalavādy<sup>76</sup> āha – <sup>77</sup>buddhijanmano 'nyan na dṛṣyam kāryam  
iti <sup>78</sup>yato buddhijanma, tat pratyakṣam<sup>78</sup> ity uktam. atra ca yathoktātmādisamprayo-  
10 gāt saṃskāra-ādivato<sup>22</sup> buddhikāraṇam anyan nāsti, yat pratyakṣam eva nirdeśyam<sup>77</sup>.

<sub>+</sub>atheyam eveti

atha vā kāraṇasāmagry eva pratyakṣam uktā,

buddhijanmeti kiṃ punaḥ |

evaṃ – satsamprayogaḥ puruṣasyendriyāṇām pratyakṣam ity alam uktam syāt. tad  
15 yata utpannam iti vikalpya kiṃ buddhijanmanā.

kiṃ ca

arthendriyamanahpūṃssamyogaḥ<sup>23</sup> saṃskāravān yadā || 39 ||

buddhyutpādakasāmagry uktā pratyakṣeṇa tat katham |

sarve hi tāni samuditāni nākṣam prati vartante. yo 'pi hi kalpayet – <sup>79</sup>indriyārtha-  
20 sannikarṣaḥ pratyakṣam<sup>79</sup> iti, tasyāpi dviṣṭhatvād nendriya eva vartanīyam ity akal-  
paneyam.

<sup>80</sup>gaur evāyam aśva evāyam iti yato yanniścayo jāyate, tat pratyakṣam<sup>80</sup> iti yad  
uktam, tad apy ayuktam.

<sup>75–75</sup> Ci VMMS 1053,33f (cf. FRAUWALLNER 1968: 73 [no source stated]; BECHERT 2004: 55) <sup>76</sup> Cf. PSV  
introducing PS 1.42b <sup>77–77</sup> Ce MSūV<sup>a</sup> (cf. FRANCO/PREISSENDANZ 1995: 82–84) <sup>78–78</sup> Ci PST 175,14;  
180,10 (cf. PSV ad PS 1.41cd, end) <sup>79–79</sup> Re MSūV<sup>a</sup> (cf. PST 175,5f) <sup>80–80</sup> Re MSūV<sup>a</sup> (cf. PST 176,1)

<sup>18</sup> sarvārtha° PST 173,5 : samprāpta° VMMS <sup>19</sup> dṛṣṭam em. (cf. mthon ba yi K) : iṣṭam VMMS <sup>20</sup>  
°pṛthuvijñānam (FRAUWALLNER) : °pṛthivijñānam VMMS <sup>21</sup> nairantarya° (FRAUWALLNER, °nair-  
attaryya° VMMS) : nairantaryasya PST 173,4 (*pratīka*) <sup>22</sup> On the questionable *ādi* cf. FRANCO/PREI-  
SENDANZ 1995: note 11. <sup>23</sup> samyogaḥ m.c. for sannikarṣaḥ (cf. yogaḥ, PST 175,11, as synonym in this  
context).

gotvādiyogāc cārtho gotvāditvena *pramīyate* || 40 ||

na cendriyadhiyaḥ sāmārthyam *asty artheṣu* yojane |\*

tvanmatyā <sup>81</sup>indriyadhiyo gotvamātradarśanasya tadāśrayadarśanasya ca śaktir asti, na tu tayoṛ anusandhāne<sup>81</sup>. na ca vināpi sambandhena gavādinīścayo yuīyate. tasmān mānaso viśeṣaṇaviśeṣyayor abhidhānābhidheyayoś ca sarvo 'bhedopacāravikalpaḥ, nendriyadhīḥ. 5

kiṃ kāraṇam. <sup>82</sup>svasaṃvedyaṃ hy anirdeśyaṃ rūpam indriyagocaraḥ<sup>82</sup>.

anekadharmo 'pīndriyārtho yo 'sādhāraṇena+ātmanendriye 'vabhāsamānas tad-ābhāsajñānotpattihetuḥ, sa pratyātmavedya eva jñānasvāmśavat. sa tadātmanā-śakyanirdeśaḥ, nirdeśyasya sāmānyaviśayatvāt. 10

atha punaḥ sāmānyākāreṇāpi so 'rtha indriyaviśaye sati sarvathā viśayaḥ syāt,

<sup>83</sup>sarvathā nārthavijñāne sthitā pratyakṣadhīr bhavet<sup>83</sup> ||\* 41 ||

<sup>84</sup>pratyakṣaśabdo hi triṣu vartate *pramāṇajñānaviśayeṣu*. tatra pramāṇe mukhyo 'nyayor upacāritaḥ. tatra viśaye pratyakṣameyatvāt pratyakṣopacāraḥ. jñāne 'kṣaṃ prati vṛtteḥ pramānatulyatvāt pratyakṣopacāraḥ<sup>84</sup>. yadi ca dhī rūpādisāmānyākārā-lambanā, sendriyanirapekṣā'bhedopacārapravṛttā nākṣaparatantṛā syāt. 15

sarvathā ca+*arthavijñānam* icchato rūpa+ādīnām guṇatvasattājñānād indriyāntara-viśaye sañcāra ity <sup>85</sup>akṣānekatvavaiyarthyaṃ<sup>85</sup> iti *prāg*<sup>86</sup> uktam. tasmād asādhāraṇam eva viśayasvarūpam indriyagocaraḥ.

tathā tāvad <sup>87</sup>yato buddhijanma, tat pratyakṣam<sup>87</sup> ayuktam. 20

*buddhijanma yadiṣyeta*

yasya <sup>88</sup>buddhijanma eva pratyakṣam śrūyata<sup>88</sup> ity āśaṅkā, tam pratyudgamyottaram vaktavyam. *arthāntaraphalavādinā*<sup>89</sup>

phalam anyan na labhyate |

kathaṃ kṛtveti cet,

buddhāv eva hi jātāyām tato 'nyan na phalam bhavet || 42 ||

<sup>81–81</sup> Re MSūV<sup>a</sup> (cf. PST 176,8–9) <sup>82–82</sup> PS 1.5cd <sup>83–83</sup> Cf. PST 178,6f <sup>84–84</sup> Re MSūBh<sup>a</sup> (cf. PST 178,2–4) <sup>85–85</sup> Cf. PS 1.22a <sup>86</sup> Cf. PS 1.21d'–22a <sup>87–87</sup> Ce MSūV<sup>a</sup> (cf. PSV ad 1.39a') <sup>88–88</sup> Re<sup>7</sup> ("traditional" interpretation of MSū 1.1.4 [cf. FRAUWALLNER 1968: 64]; cf. ŚV, *pratyakṣa*, 56. <sup>89</sup> Cf. PSV ad 1.38c–39a' (there as attribute of the Vṛttikāra!); metrical in V and K, but should belong to the Vṛtti (cf. HATTORI 1968: 170<sup>6.44</sup>).



adhigamo hi phalam *avasitam*. sa cet pramāṇam, *buddher ananyatvāt phala*+abhā-  
vaḥ.

<sup>90</sup>buddheś ca yadi *janma*+anyat samavāyaḥ svakāraṇe |

*sa pramāṇam sa tu kuto*

- 5 *janma vaiśeṣikānām phalasya svakāraṇe samavāyaḥ* sattā+ādisamavāyo vā. *tatra*  
*yadi tāvat samavāyo*<sup>V</sup> *buddhijanmeṣyate*, <sup>91</sup>*samavāyaḥ* pratyakṣam *prāpnoti*<sup>91</sup>. *tasya*  
*ca* nityatvād na kutaścid utpadyate. tasmād ubhayathāpi *sa pramāṇam* na yujyate.

'*tha*+*ananyatvam apārthakam* || 43 ||

- yadi buddher janma*+*ananyat*, *evaṃ buddhir eva pratyakṣam iti janmagrahaṇam*  
10 *apārthakam*<sup>90</sup>.

*buddhijanmani puṃsaś ca vikṛtir yady anityatā* |

*yadi ca buddhijanmani puṃnān* pūrvāvasthām vikṛtya *pramāṭṛtvenēṣyate*, *evaṃ saty*  
*anityaḥ puṃsaḥ syāt. tac cāniṣṭam.*

*athāvikṛtir ātmāyaṃ pramāṭeti na yujyate* || 44 ||

- 15 *avikṛtau buddhijanmani puṃso* 'pramātravasthāyā aviśiṣṭaḥ *pramāṭṛtvena na yujyate*.  
*evaṃ parābhimataṃ pratyakṣam atra pramāṇam nopapadyate doṣavac ca vākyam.*

*prathamah paricchedaḥ.*

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<sup>90–90</sup> Ri ŚVT 1. 228,22–26; ŚVV 133,8–12      <sup>91–91</sup> Cf. PST 180,7 (Re MSūBh<sup>a</sup>?)

## Analysis of *Pramāṇasamuccaya*, chapter 1

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2.1232122	under the theory of "others", means and result would have	
	different objects	10,11-12
2.1233	Refutation of VSū 8.6 and 7 (Cee!): "Perception depends on	
	universals and limitationals as well as on substance, quality	
	and motion": as mere presentation this cognition has no	
	connection with qualifiers; qualifiers and the qualified are	
	grasped by different senses (21ab)	10,13-13,25
2.12331	refutation of this explanation of perception with regard to	
	substance ( <i>dravya</i> )	10,21-13,23
2.123311	the object of different senses cannot be one (21c)	10,21-13,6
2.1233111	its cognition would not be sense-perception, for the	
	difference of senses would then be useless (21d-22a)	10,27-12,18
2.12331111	senses grasp variations of the specific objects, but not	
	objects of other senses (22b)	11,9-17
2.12331112	if one substance were grasped by different senses,	
	also colour, etc. would be grasped by all senses (22c)	11,18-12,11
2.123311121	colour, etc. are not restricting their senses through	
	their specific properties, otherwise tactile and visual	
	sense could not function in regard to substance, number	
	and motion (22d')	11,21-12,11
2.1233111211	the assumption that substances can be grasped by any	
	sense because such restricting properties are absent is	
	contradicted by VSū 4.1.11 "Because of their non-	
	existence there is no deviation (of other senses)."	
	(22'd-23a')	12,1-7
2.1233111212	it is also contradicted by reason, since non-grasping	
	through another sense as an absence of grasping	
	cannot be caused by a specific property such as	

2.12331113	colourness (23'ab') the object of one substance's cognition is a conceptual construct based on the memory of different sense cognitions (23'b)	12,8-11 12,12-18
2.1233112	undesired consequences with the assumption that the object of one sense can be different as the qualified and the qualifier (23cd)	12,19-13,4
2.12331121	substance would be grasped by all senses in accordance with VSū 1.1.7 "... having substance, ... are common to substance, quality and motion" and VSū 1.2.8-9 (Cee!) "Being is not a substance, because it has one substance."	12,19-13,2
2.123311211	refutation of a Vaiśeṣika-interpretation of "because it has one substance" as "because it occurs in substance."	12,26-13,2
2.12331122	if visual perception of fire had the content "it is hot", temperature would also be visible.	13,3-41,11-12
2.123312	to infer the difference of the qualifier and the qualified from their being objects of different senses is not inconclusive	13,7-23
2.1233121	objection (24a')	13,7-11
2.1233122	refutation: the objection is a futile rejoinder ( <i>jāti</i> ). (24'ab)	13,12-23
2.12331221	refutation of the assumption that even if the sense is one the object may be different because of the difference of cognitions. (24cd)	13,20-23
2.12332	refutation of the Vaiśeṣika explanation of perception (cf. 2.1223) with regard to qualities, etc.	13,24-25
2.1234	Refutation of "arisen from a contact": reference to the Nyāya section (cf. 2.122213, 17c-18b)	13,26-27
2.124	<b>Sāṅkhya</b>	14,1-19,19
2.1241	Definition of the <i>Śaṣṭitantra</i> : "The function of ear, skin, eye, tongue and nose as directed by the mind is the means of the valid cognition perception when operating towards grasping sound, a tangible, colour, taste and odour respectively."	14,1-3
2.1242	Refutation	14,4-19,19
2.12421	according to this definition and the Sāṅkhya theory of the three constituents ( <i>guṇa</i> ), a function of senses with regard to their specific objects is impossible ( <i>svaviśayavṛttyabhāva</i> ).	14,4-15,4
2.124211	the senses would have to be infinite (25a')	14,4-8
2.124212	or one sense would grasp all objects (25'a)	14,9-13
2.124213	the assumption of a different configuration ( <i>saṁsthāna</i> ) of the three constituents for the classes of respective objects is impossible:	14,14-15,4
2.1242131	configurations of something long would be grasped by two senses, the tactual and the visual (25b')	14,17-19
2.1242132	configurations as objects of the other three senses would not be perceived (25'b)	14,20-23
2.1242133	if difference of classes were due to configurations, many configurations would occupy the same place (25'c)	14,24-27
2.1242134	there would be no difference between configurations of different classes (25d')	15,1-4
2.12422	the function of senses is neither possible with regard to a mere class of objects ( <i>jātimātra</i> ) nor to the three constituents as qualified by a class ( <i>jātiviśiṣṭasukhādi</i> )	15,5-18,6
2.124221	in the case of a mere class, i.e. a configuration	15,6-15
2.1242211	the specific nature ( <i>svabhāva</i> ) of the objects would not be perceived (25'd)	15,6-10
2.1242212	the difference of objects of the same class would not be perceived (26a')	15,10-13
2.1242213	or sense-function would be conceptual (26'ab)	15,14-15
2.124222	in the case of the three constituents being qualified by class-configuration	15,16-16,24
2.1242221	sense-function would also be conceptual (26c')	15,16-18

2.1242222	the constituents are grasped neither individually nor collectively	15,19-16,19
2.12422221	not individually	15,20-16,11
2.124222211	because the constituents are not individually the nature of sense-objects (26'c)	15,20-16,10
2.1242222111	if no difference is assumed, sense-objects could not be an effect of the constituents (26d-27a)	15,23-16,5
2.1242222112	and the constituents would still not be grasped (27b)	16,6-10
2.12422222	not collectively	16,12-19
2.124222221	because each sense-function would have to have similarly various aspects (27c')	16,12-15
2.124222222	all senses would have the same object (27'c)	16,16-19
2.12422223	there is no conformity ( <i>anuvṛtti</i> ) of the senses to the different object-configurations (27d)	16,20-24
2.124223	sense-function is also impossible with regard to configurations of the constituents, if assumed to be different (Mādhava's theory) (28a)	16,25-18,6
2.1242231	because senses would have to be infinite (28b)	17,6-7
2.1242232	detailed refutation of Mādhava's theory	17,8-18,2
2.12422321	Mādhava's explanation: primal matter consists of different atoms configured by the three constituents; as effects these are sense-objects (28c-29b)	17,10-15
2.12422322	refutation: atoms with three constituents cannot be grasped as a single effect (29cd)	17,16-18,2
2.124223221	transformation of three to one is impossible (30ab)	17,19-21
2.124223222	oneness of the sense-object cannot result from preponderant ( <i>utkāṭa</i> ) or cognitively intended constituents (30c-31b)	17,22-18,2
2.12422323	Mādhava's idea that different classes of sense-objects result from respectively different atoms is superior to traditional Sāṅkhya, but not the idea that the three constituents are of one nature (31cd)	18,3-6
2.12423	the definition is too narrow ( <i>nyūnatā</i> )	18,7-19,18
2.124231	because the function of the mind ( <i>manas</i> ) would not be mentioned at all in this system (32ab)	18,7-19,15
2.1242311	mental cognition of sense-functions cannot be memory (32c)	18,12-19,15
2.12423111	simultaneous function of sense and mind is impossible (32d)	18,17-19,15
2.124231111	mental cognition of sense-function is not mentioned (33a')	18,20-19,15
2.1242311111	it would contradict the <i>śāstra</i> or would be the memory of another seen object (33'ab)	18,24-19,8
2.1242311112	it would also contradict the <i>śāstra</i> , if memory were meant to be ascertaining an external object in addition ( <i>adhikam</i> ) to sense-functions (33cd')	19,9-15
2.124232	if the mind were to function with regard to external objects, other senses would be useless (33'd)	19,16-18
2.125	<b>Mīmāṃsā</b>	19,20-23,15
2.1251	Definition of <i>Mīmāṃsāsūtra</i> 1.1.4: "The arising of a cognition when there is a contact of the senses of a person with something existent, that is perception."	19,20-21
2.1252	Refutation by refuting the definition's main terms	19,22-23,15
2.12521	refutation of the term "existent" ( <i>sat</i> )	19,22-20,25
2.125211	the term is redundant: it does not serve to exclude something non-existent, for contact occurs only with something existent (34)	19,22-20,25
2.1252111	it does not refer to a specific object as the counterpart ( <i>pratiyogin</i> ) of a sense (35ab)	19,26-20,12
2.12521111	it does not refer to the counterparts of sense, mind and soul in general (35cd)	20,5-9
2.125211111	it does not serve to exclude the contact with something non-existent	20,9-12

2.1252112	<i>sat</i> does not refer to something which “sits” ( <i>sīdati</i> ) at a sense or which is “apt” ( <i>praśasta</i> ) to a sense (36)	20,13-25
2.12521121	the word <i>sat</i> is not commonly used ( <i>rūḍha</i> ) for sense (37ab)	20,20-25
2.12522	refutation of the term “contact” ( <i>samprayoga</i> ) (37c-38b)	21,1-5
2.12523	refutation of the term “arising of a cognition” ( <i>buddhijanma</i> )	21,6-23,10
2.125231	in the <b>Vṛttikāra</b> ’s (i.e. <b>Bhavadāsa</b> ’s) interpretation: “perception (as means) is that from which cognition arises” (38c-39a)	21,6-22,20
2.1252311	the term “arising of a cognition” would be redundant (39ab)	21,11-15
2.1252312	all relevant causes do not function with regard to the sense (39c-40b)	21,16-21
2.12523121	if the cause is limited to the contact of a sense and an object, still the contact is related to more than the sense	21,19-21
2.1252313	refutation of the interpretation “perception is that by means of which a determining cognition ( <i>niścaya</i> ) arises”, because the senses lack the capacity of connecting a universal with an object (40c-41b)	21,22-22,19
2.12523131	a cognition of something in all its aspects is not perception (41cd)	22,11-19
2.125232	in the words of the Sūtra: “the arising of a cognition is perception”	22,21-23,10
2.1252321	if “arising of a cognition” is the means, there is no result (42)	22,23-23,2
2.1252322	if “arising” is the means as different from cognition,	23,3-7
2.12523221	the latter would, as a means, be inherent in its cause, and inherence ( <i>samavāya</i> ), being eternal, cannot arise (43a-c)	23,3-7
2.1252323	if “arising” is not different, the word is redundant (43d)	23,8-10
2.12524	refutation of the term “person” ( <i>puruṣasya</i> )	23,11-15
2.125241	if the soul changes ( <i>vikṛti</i> ) with cognition, it is not eternal (44ab)	23,11-13
2.125242	if it does not change, it is not a cognising agent	23,14-15

## Abbreviations and Literature

### General Abbreviations

AJG	Śrī Ātmānand Jain Granthamālā
ASG	Anantaśayanasaṃskṛtagranthāvaliḥ
BBS	Bauddha Bharati Series
GOS	Gaekwad's Oriental Series
JMIG	Jñānapīṭha Mūrtidevī Jaina Granthamālā, Sanskrit Grantha
K	Tibetan translation by Kaṇakavarman and Dad pa'i śes rab (Q 5702) <sup>1</sup>
MESB	Miszellen zur erkenntnistheoretisch-logischen Schule des Buddhismus
MUSS	Madras University Sanskrit Series
Q	<i>The Tibetan Tripitaka. Peking Edition.</i> Ed. D. T. SUZUKI. Tokyo – Kyoto 1955-1961.
STTAR	Sanskrit Texts from the Tibetan Autonomous Region
T	Tibetan (V=K)
TSWS	Tibetan Sanskrit Works Series
V	Tibetan translation by *Vasudhararakṣita and Seṅ ge rgyal mtshan (Q 5701) <sup>1</sup>
VÖAW	Verlag der Österreichischen Akademie der Wissenschaften
WZKS	<i>Wiener Zeitschrift für die Kunde Südasiens</i>

### Primary Literature

AK	Abhidharmakośa (Vasubandhu): cf. AKBh
AKBh	Abhidharmakośabhāṣya (Vasubandhu) - <i>Abhidharmakośabhāṣya of Vasubandhu.</i> Ed. P. PRADHAN. (TSWS 8) Patna 1967: K. P. Jayaswal Research Institute.
TAV	Tattvārtha(rāja)vārttika (Akalaṅka): <i>Tattvārtha(rāja)vārttika of Akalaṅka.</i> Ed. MAHENDRA KUMAR JAIN. (JMIG 10) Benares 1953.
TR	<i>Tarkarahasya.</i> Ed. PARAMANANDAN SHASTRI. (TSWS 20) Patna 1979: K. P. Jayaswal Research Institute.
TSP <sup>2</sup>	Tattvasaṅgrahapañjikā (Kamalaśīla): <i>Tattvasaṅgraha of Ācārya Shāntarakṣita with the commentary 'Pañjikā' of Shrī Kamalashīla.</i> Ed. Swami Dwarikadas Shastri. 2 vols, (BBS 1,2) Varanasi 1968.

<sup>1</sup> For the reasons why I do not refer to Profesor Hattori's edition of this text (HATTORI 1968: 174-237) cf. STEINKELLNER 1971.



DNC 1	Dvādaśāranayacakra (Mallavādin): cf. JAMBUVIJAYA 1966.
DNC 2	Dvādaśāranayacakra (Mallavādin): cf. JAMBUVIJAYA 1976.
NM	Nyāyamañjarī (Jayanta) - <i>Nyāyamañjarī of Jayantabhaṭṭa with Tippanī – Nyāyasaurabha by the Editor</i> . Ed. K. S. VARADĀCĀRYA. 2 vols., Mysore 1969, 1983.
NMu	Nyāyamukha (Dignāga): cf. KATSURA [1] - [7]
NR	Nyāyaratnākara (Pārthasārathimīśra): <i>Mīmāṃsāslokavārtika by Kumārila Bhaṭṭa with the commentary called Nyāyaratnākara by Pārthasārati Miśra</i> . Ed. RĀMA ŚĀSTRĪ TAILANGA. Benares 1898-99.
NV	Nyāyavārttika (Uddyotakara): <i>Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara</i> . Ed. ANANTLAL THAKUR. New Delhi 1997: Indian Council of Philosophical Research.
NSū	Nyāyasūtra
PVA	Pramāṇavārttikālaṅkāra (Prajñākaragupta): <i>Pramāṇavārtikabhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragupta. Being a commentary on Dharmakīrti's Pramāṇavārttikam</i> . Ed. R. SĀṆKṚTYĀYANA. Patna 1953.
PVP	Pramāṇavārttikapañjikā (Devendrabuddhi): Q 5717b Che 1-390a8.
PVV	Pramāṇavārttikavṛtti (Manorathanandin): <i>Dharmakīrti's Pramāṇavārttika with a commentary by Manorathanandin</i> . Ed. R. SĀṆKṚTYĀYANA. Patna 1938-1940.
PS	Pramāṇasamuccaya (Dignāga)
PSV	Pramāṇasamuccayavṛtti (Dignāga)
PST	Pramāṇasamuccayaṭīkā (Jinendrabuddhi): <i>Jinendrabuddhi's Pramāṇasamuccayaṭīkā Chapter 1</i> . Critical edition by ERNST STEINKELLNER, HELMUT KRASSER, HORST LASIC. (STTAR 1.1) Beijing-Vienna 2005.
MSū	Mīmāṃsāsūtra
MSūBh <sup>a</sup>	Mīmāṃsāsūtrabhāṣya used by Dignāga
MSūV <sup>a</sup>	Mīmāṃsāsūtravṛtti (Bhavadāsa) used by Dignāga
VNT	Vādanyāyāṭīkā (Śāntarakṣita): <i>Dharmakīrti's Vādanyāya. With the Commentary of Śāntarakṣita</i> . Ed. RĀHULA SĀṆKṚTYĀYANA. Patna: (Appendix to JBORS 21 and 22) 1935-1936.
VMMS	Viśuddhimārgga Mahāsanyaya (Parākramabāhu II): <i>Viśuddhimārggaya ... mahāsanya sahitay</i> . 3 vols., ed. BENTARA ŚRADDHATIṢYA, Kaṭutara 1949-1954.

VSū	Vaiśeṣikasūtra: cf. VSūV
VSūBh	Vaiśeṣikasūtrabhāṣya used by Dignāga
VSūV	Vaiśeṣikasūtravṛtti (Candrānanda): cf. JAMBUVIJAYA 1961.
Vibh	Vibhūticandra's marginal notes in PVV
ŚV	Ślokavārttika (Kumārila): cf. ŚVV
ŚVT	Ślokavārttikaṭīkā (Sucaritamīśra) - <i>Mīmāṃsāślokavārttikaṃ Sucaritamīśra-praṇītayā Kāśikākhyayā Ṭīkayā sametam</i> . 3 parts. Ed. K. SĀMBAŚIVA ŚĀSTRĪ (parts 1,2), V. E. RĀMASVĀMI ŚĀSTRĪ (part 3). (ASG 90, 99, 150) Trivandrum: Government Press 1926, 1929, 1943.
ŚVV	Ślokavārttikavyākhyā (Umbeka) - <i>Ślokavārttikavyākhyā tātparyāṭīkā of Umveka Bhaṭṭa</i> . Ed. S. K. RAMANATH SASTRI, revised by K. KUNJUNNI RAJA and R. THANGASWAMY. (MUSS 13) Madras: University of Madras 1971.
ṢT	Ṣaṣṭitantra

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